

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 8.

JANUARY, 1809.

VOL. I.

BIOGRAPHY.

A SKETCH OF THE LIFE OF THE REV. ISAAC WATTS, D. D.

From the Protestant Dissenter's Magazine.

As the world has long been in possession of memoirs of this great and good man, in which every particular concerning him, which curiosity, respect, and friendship could collect, have been laid before it, a shorter account of him is here given than would otherwise be due to such uncommon excellence of character.

Dr. ISAAC WATTS was born at Southampton, July 17, 1674, his inclination for learning very early appeared. He began to learn Latin at four years old, in the knowledge of which, as well as the Greek language, he made a very rapid progress, under the care of the Rev. Mr. Pinhorne, a clergyman of the establishment. It appears in an elegant Latin ode, addressed by the doctor to this gentleman, that under him he also studied Hebrew. He had an offer of education at one of our Universities, but he declined it saying, "he determined to take his lot among the Dissenters." To a foundation thus solidly laid, Mr. Watts added the most exemplary and indefatigable attention to his academical studies,* which he began in the year 1690, under the Rev.

Thomas Rowe, and in 1693, the 19th year of his age, he joined the church which was under the care of his tutor, as a communicant. The rich treasures of various and extensive knowledge which he opened to the world, not many years after the close of his academical career, are the best proofs that can be given, both of the diligence and ability with which he applied to his studies. A volume in the Doctor's own hand writing, which was not long ago in the possession of the late Dr. Gibbons, containing not less than twenty-two Latin dissertations upon curious and important subjects, which were evidently his college exercises, is a further proof of the truth of this remark, that Mr. Watts' academical hours were not idly spent. By two English dissertations in the same volume, it appears to have been a practice with the Doctor and his fellow students, to devote part of the Saturday to religious con-

* The companions of his studies were Mr. Josiah Hort, afterwards bishop of Tuam, in Ireland, who died in 1751. Mr. John Hughes, the poet; and the Rev. Samuel Say.

versation and exercises, an example which we earnestly wish candidates for the ministry in all our seminaries of learning would follow.

After his studies in the academy were finished, Mr. Watts, at the age of twenty years, returned to his father's house at Southampton, where he spent two years in reading, meditation, and prayer. It was during this period that he composed far the greater part of his Hymns. Many of his lyrics were written when he was only twenty years old, and some of them before that time. The Hymns, in the form and number we now have them, appeared for the first time, in 1709 ; but the Psalms, a work which bears evident marks of a maturer judgment, was not printed till ten years afterwards. The Songs for Children, the Hymns affixed to several of his Sermons, and the poetical pieces, which, are inserted in the *Reliquiæ Juveniles*, and *Remnants of Time* employed in Prose and Verse, all manifest so many of the beauties of poetry, united with the graces of piety, that it is no wonder they have been, and are still so universally the delight of elegant and good minds. While his Lyrics prove, beyond controversy, that he was capable of the noblest flights of the Muse, his Psalms and Hymns, and especially his Songs for Children, will remain a glorious proof of that genuine greatness of soul, which led him to prefer usefulness to applause, to sacrifice some of the graces of composition, that he might edify and comfort less cultivated minds. It ought, however, to be observed, he has done even this like

himself. Personating an angel, or assuming the tongue of an infant, it is still Watts.

Having spent two years thus piously and usefully at his father's house, Mr. Watts was invited by Sir John Hartopp, to reside in his family, at Stoke Newington, near London, as tutor to his son. In this situation he continued five years, and by his behavior and abilities, laid the foundation of that cordial friendship betwixt his pupil and himself, which was terminated only by his death.

On his birth-day, 1698, being twenty-four years of age, this eminent servant of Jesus, publicly appeared as an ambassador from his Lord. The same year he was chosen assistant to Dr. Isaac Chauncy, pastor of the church then meeting in Mark-lane, London. He had always a delicate constitution, and the zeal and fervor with which he began a service, in which his whole soul delighted, is supposed to have brought on a threatening illness of five months, which, almost at the outset, suspended his useful and acceptable labors. On the day on which King William died, March 8, 1701-2, he accepted the call of the church to succeed Dr. Chauncy in the pastoral office. He was ordained the 18th of the same month. A painful illness soon laid him aside for a considerable time, and the church found it necessary to provide him with a stated assistant. The Rev. Samuel Price was chosen to that service in July, 1703. Notwithstanding the help thus afforded him, the Doctor's health continued fluctuating for some years. With the return of it,

his diligence in every part of his office returned also. His heart was in his work, and both from the pulpit and in the parlour, he delighted and edified his flock.

In the month of September, 1712, this season of usefulness and joy was alarmingly interrupted; the Doctor was seized with a fever, which shook his constitution so deeply, as to leave a weakness upon his nerves, which he felt more or less to the end of his life. It was October, 1716, more than four years afterwards, before he was able to resume his public services; and in the mean time, upon his earnest recommendation and desire, his assistant, Mr. Price, was chosen by the church to be co-pastor with him: to this office he was ordained March 3, 1713.

This long interval of sickness, was on several accounts a very distressing season; but by the Divine blessing, it was in one respect made the happiest era of the Doctor's life. It was the means of his introduction into the family of Sir Thomas Abney, knight and alderman of London, who, with the most generous friendship, took him, in a very languishing state of health, to his own house, where he was liberally supplied with every thing which could contribute to his convenience and pleasure to the end of his days, a period of no less than thirty-six years. Though Sir Thomas was removed from our world many years before the Doctor, yet Lady Abney, and her respectable daughters, continued to shew him every mark of tenderness and respect: her ladyship survived him one year. The youngest daughter, Miss Elizabeth Ab-

ney, who continued to reside in the house at Newington, died in the year 1782.

In this delightful and religious retreat, for such was the house of the Abneys of Newington, Dr. Watts had every accommodation which affection and respect could bestow for his comfort, and every convenience for study or relaxation, for which his own mind could wish. The time he passed here, which was almost half his life, though frequently checkered with bodily infirmities, was a season of eminent usefulness to the church and the world; he could not indeed appear so frequently as his active and pious spirit wished in the pulpit, but the many sermons, and other works which he composed while in this hospitable abode, are an ample proof that he was a diligent and faithful laborer in his master's vineyard.

Dr. Jennings, in his funeral sermon for him says, "I question whether any author before Dr. Watts, ever appeared with reputation on such a variety of subjects as he has done, both as a prose writer and a poet. However, this I may venture to say, that there is no man now living, of whose works so many have been diffused at home and abroad, which are in such constant use, and translated into such a variety of languages; many of which, I doubt not, will remain more durable monuments of his great talents, than any representation I can make of them, though it were to be graven on pillars of brass." Indeed he himself says in one of his letters in his usual spirit of humility, "I almost blush to think that I have read so little and written so much; the re-

mainder of my life shall be more entirely devoted to the immediate and direct labors of my station."

The lives of studious men are seldom productive of many such events as the biographer will think sufficiently interesting to lay before the public: this remark fully applies to the life of Dr. Watts: his long abode at Newington was an even day of usefulness, comfort, and honor; is it at all wonderful that such a sun set with a mild, benevolent glory? "He saw," says Dr. Gibbons, from whose memoirs of him this sketch is principally drawn up, "his approaching dissolution with a mind perfectly calm and composed, and without the least alarm or dismay; and I could never discover, though I was frequently with him, the least shadow of a doubt as to his future everlasting happiness, or any thing that looked like an unwillingness to die."—"I have heard him, upon leaving the family after supper, declare with the sweetest composure, 'that if his Master were to say to him he had no more work for him to do, he should be glad to be dismissed that night.' I visited the Doctor on his death-bed, where I found him exceedingly weak and low, the lamp of life very feebly glimmering in its last decay, but he was still in the perfect possession of his understanding. He told me in answer to my inquiry whether he had any pain in his body, that he had none, and acknowledged it as a great mercy. To my second question, how it was with his soul, whether all was comfortable there, he replied it was, and confessed it to be a great mercy."

Mr. Joseph Parker, a person of most respectable character, and the Doctor's amanuensis for about twenty-one years, in a letter to his brother at Southampton, Nov. 26, 1748, gives the following account of his decease: "At length the fatal news is come. The spirit of the good man, my dear master, took its flight from the body, to worlds unseen and joys unknown, yesterday in the afternoon, without a struggle or a groan." Thus did this great and good man, after an eminently holy and useful life, sweetly fall asleep in Jesus. "May I not," says his biographer, whom we have before quoted, "apply his delightful description of a saint launching into eternity, to the Doctor himself:

* "Thus Watts' soul forsakes this mortal strand
Fearless, when the great Master gives command:
Death is the storm, she smiles to hear it roar,
And bids the tempest waft her from the shore;
Then with a skilful helm she sweeps the seas,
And manages the raging storm with ease:
Her faith can govern death: she spreads her wings
Wide to the wind, and as she sails she sings,
And loses by degrees the sight of mortal things.
As the shores lessen, so her joys arise,
The waves roll gentler, and the tempest dies:
Now vast eternity fills all her sight,
She floats on the broad deep with infinite delight,
The seas for ever calm, the skies for ever bright."

Dr. Gibbons, with a laudable zeal for truth and friendship, has, in some notes in this part of his memoirs, vindicated Dr. Watts from the stigma which

* Lyric Poems, Book I.

some persons have endeavored to fix on his memory ; we think it but justice to subjoin one of them to this sketch : “ Reports have been raised, propagated, and currently believed concerning the Doctor, that he has imagined such things concerning himself, as would prove, if they were true, that he sometimes lost possession of himself, or suffered a momentary eclipse of his intellectual faculties, and I could refer my reader to a biographer who gives the world a grave narrative of the particulars of these wild reveries. But I take upon me, and feel myself happy to aver, that these reports were utterly and absolutely false and groundless ; and I do this from my own knowledge and observation of him for several years, and some of them the years of his decay, when he was at the weakest ; from the express declaration of Mr. Joseph Parker, his amanuensis for about twenty years, and who was in a manner ever with him ; and above all from that Miss Elizabeth Abney, the surviving daughter of Sir Thomas and Lady Abney, who lived in the same family with him all the time of the Doctor’s residence there, a period of no less than thirty-six years. Can any evidence be more convincing and decisive ? ”

The character of Dr. Watts may be very fairly appreciated from his writings. They are faithful pictures of a great and good mind. Warm piety, deep humility, strong affection to the souls of men, and candor, totally untinged with indifference, were apparent, not only in his writings, but in his whole conduct. Like every other eminent

character, he had his opponents, and such as endeavored to represent him in an unfavorable light ; in such cases he was never known to return evil for evil. Upon a publication of his some few years before his death, he was attacked on one side for going too much into one kind of theological sentiments, and on the other, for approaching too near the contrary extreme : his remark upon this treatment evinced at the same time his candor, and his knowledge of mankind. “ A moderator must expected to be boxed on both ears.”

Various have been the reports and assertions concerning some change in his sentiments towards the close of his life. The eagerness of zealots of all parties to add so celebrated a name as that of Dr. Watts to the list of their champions, has probably magnified the importance, and misrepresented the nature of this change of sentiments. Whatever it was, it is not of the least moment to the cause of religion, or to the excellence of the Doctor’s works : they must stand or fall by their own merits, and as for himself, he has long been in a region where involuntary error will be made no subject of reprehension, and where zeal without piety, charity, and holiness, will not have the smallest influence.*

The works of this great man are not enumerated here, as an account of them can so easily be

* For a further account of this matter, see a publication of the Rev. S. Palmer’s, the title of which is, *The Life of the Rev. I. Watts, D. D. by the late Dr. Samuel Johnson, with notes, containing animadversions and additions relating to Dr. Watts’ character, writings, and sentiments, particularly on the* TRINITY.

procured from other quarters. they consist of forty-six articles, and have been published in an uniform manner, in six volumes, quarto. Two or three short quotations from Dr. Johnson's *Life of Dr. Watts*, will properly close this sketch. "In the pulpit, though his low stature, which very little exceeded five feet, graced him with no advantage of appearance, yet the gravity and propriety of his utterance, made his discourses very efficacious. At the conclusion of weighty sentences, he gave time, by a short pause, for the proper impression." "By his natural temper he was quick of resentment, but by his established and habitual practice, he was gentle, modest, and inoffensive." "Every man, acquainted with the common principles of human action, will look with veneration on the writer who is at one time combating Locke, and at another time making a catechism for children in their fourth year." "Under his direction it may be truly said, that philosophy is subservient to evangelical instruction: it is difficult to read a page without learning, or at least wishing, to be better."

SKETCH OF THE LIFE OF MRS.
ELIZABETH ROWE.
BY LINDLEY MURRAY.

ELIZABETH ROWE, the daughter of a very respectable dissenting minister, was born at Ilchester in Somersetshire, in the year 1674. She discovered early symptoms of fine parts; and as her strongest bent was to poetry, she began to write verses at twelve years of age. She possessed uncommon elegance of mind, and exquisite sensibility.

She also manifested a pious and devout disposition, even when she was very young. It was a peculiar happiness to her that, early in life, she enjoyed the friendship of the pious bishop Ken; at whose request she wrote a paraphrase on the 38th chapter of Job.

Her shining merit, and various accomplishments, procured her many admirers: but the person who obtained her in marriage, was Thomas Rowe, a gentleman of uncommon parts and learning, and of great worth. The connexion proved happy, but was of short duration. The husband of this excellent woman died of a consumption at twenty-eight years of age, having lived with his amiable consort scarcely five years. The elegy which she composed upon his death, is one of her best poems.

After the decease of her husband, the world appeared in her view with less attraction than ever. She retired to her estate at Frome, where she spent the remainder of her days. In this retreat, the religious temper of her mind increased; and here she wrote the greater part of her works. Her book entitled "*Devout exercises of the heart, in Meditation and Soliloquy, Praise and Prayer*," has been much read and commended. This work she sealed up, and directed it to be delivered to Dr. Watts, after her decease; with a letter to him, in which she gives some account both of the work and of herself. The letter contains so much of a devout and christian spirit, that we shall insert a part of it in this sketch.

"The reflections were occasionally written, and only for my

own improvement ; but I am not without hope that they may have the same salutary effect on some pious minds, as the reading the experiences of others has had on my own soul. The experimental part of religion has generally a greater influence than the theory of it ; and if, when I am sleeping in the dust, those soliloquies should kindle a flame of divine love, even in the heart of the lowest and most despised christian, be the glory given to the great Spring of all grace and benignity !”

“ I have now done with mortal things, and all to come is vast eternity !—Eternity ! How transporting is the sound ! As long as God exists, my being and happiness are, I doubt not, secure. These unbounded desires, which the wide creation cannot limit, shall be satisfied for ever. I shall drink at the fountain-head of pleasure, and be refreshed with the emanations of original life

and joy. I shall hear the voice of uncreated harmony, speaking peace and ineffable consolation to my soul.

“ I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer, for pardon and salvation : this is my only consolation and hope. Enter not into judgment, O Lord, with thy servant ; for in thy sight shall no flesh be justified. Through the blood of the Lamb, I hope for an entire victory over the last enemy ; and that before this comes to you I shall have reached the celestial heights ; and while you are reading these lines, I shall be adoring before the throne of God, where faith shall be turned into vision, and these languishing desires satisfied with the full fruition of immortal love. Amen.”

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. III.

(Continued from page 298.)

IN the New Testament we find that the Son of God is often called *God*, the name or title by which the Supreme Being is commonly distinguished from inferior beings. This title is given to Christ without any expression or intimation that it is meant in a sense inferior to real and proper Deity.

The first testimony I shall adduce is from the beginning of John's Gospel. “ *In the beginning was the Word and the Word was with God, and the Word was*

God.” Here the *Logos* or *Word* is styled God ; nor is there any intimation that it is meant in an inferior sense. He is the God by whom all things were made, and without whom was not any thing made that was made, verse 3. He was in the world, and the world was made by him, verse 10. The Creator of the world, and all things that are made is surely no inferior being, but is the true and living God, as is now, I think, generally acknowledged, and will be

further proved hereafter. The hypothesis of those who have explained this passage to mean not the creation of the world, but the introducing and establishing of the gospel dispensation, being now, perhaps, universally exploded, needs no further notice.

But some have pretended that the *Logos* or *Word* is not the Son of God, or the Messiah; but the Divine wisdom personified. It seems exceedingly plain that the *Logos* or *Word* is the Son of God. The apostle says of the person whom he saw in vision, who was undoubtedly Christ, that his name is called *the Word of God*. Rev. xix. 13. But what follows in verse 14 of this chapter, seems to put the matter beyond all doubt, that the Son of God is the person intended. “The *Word* was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.” How plainly is it expressed that the Word, who is God, by whom all things were made, was Christ himself, who was incarnate, and tabernacled among us, and whose glory was that of the only begotten of the Father, a title which is given to Christ alone. It follows “John bare witness of him,” that is the Word, the only begotten of the Father, and cried saying “*This is he of whom I spake. He that cometh after me is preferred before me.*” Can any one doubt whether Christ were not the person here pointed out?

But it is objected, admitting that Christ has the title of God, this is no conclusive proof of his true and proper Deity. For

this title is given to inferior and created beings, to angels and to magistrates. Moses is said to be a God to Pharaoh.

I answer. It is true there are in the world gods and lords many; that is, persons or things so called. But when any of these inferior or mere nominal Gods are mentioned, their inferiority is always plainly signified. If the angels are called gods, they are all commanded to worship the Son of God. If magistrates are styled gods, it is immediately added, they shall die like men. If the gods of the heathen are mentioned, they are stigmatized as vanity, and an abomination. If Moses is termed a god, it is evidently in a figurative and improper sense. He was a *made god*; I have *made thee a god* to Pharaoh. But Christ has the title of God without any intimation that any thing lower than real and proper Deity is meant. He is the God by whom all things were made.

The Scriptures give Christ the title of God. This title is given to none but the true, eternal God, or to inferior, created gods. Christ is not one of the inferior, created gods; for these are never mentioned without some distinguishing mark of inferiority. Their plurality is a certain evidence of their inferiority. For there is but one true God, who is not one of those many gods and lords which are in the world. Nor is Christ reckoned among them, but distinguished from them by the apostles. 1. Corinth. viii. 5. He is not one of these inferior gods, but is styled *God absolutely* and *in the singular number*, without any mark of inferiority.

He must therefore be concluded to be the uncreated, eternal God.

The only example which I have found in the Scripture, which gives the least countenance to the supposition that Christ may be called a god in an inferior sense, is that Moses is once said to be made a god (in the singular number) to Pharaoh. But the very expression shews that he has the denomination only in a figurative sense; and is in no wise parallel to those expressions which give this title to the Son of God.

In short, the eternal Creator and Sovereign of the world has the title of God given to him in the Scriptures, in its proper sense, *in the singular number*, more than one thousand times. But a mere man is termed a god *once* in the figurative sense, with plain marks of inferiority. Christ is also called God often *absolutely* in the *singular number* without any characters of inferiority, and is expressly distinguished from, and opposed to the inferior gods and lords that are in the world, and declared to be the Maker of all things.

Is the single instance of Moses, who is said to be made or constituted a god in a figurative sense, a sufficient warrant for us to think that the Son of God is only a figurative, created, inferior God, though there is no intimation of this in the places which style him God?

I have said that the title God is often ascribed to Christ. One example has been adduced. We have another in the answer which Thomas made to Christ, when he was called by him after his resurrection to see and feel the marks of the wounds which he

received in his crucifixion, and no longer doubt the identity of his person, and that he was risen indeed. Thomas answered, and said unto him, "*My Lord and my God.*" This profession of his faith was approved by Christ. *Because thou hast seen me, thou hast believed.* John xx. 26, 29. Some have supposed that these words of Thomas are an exclamation of admiration and praise, addressed not to Christ, but to God the Father, upon his being an eye-witness of so wonderful a miracle. But it is plain that these words were addressed to Christ himself. Thomas said *unto him* my Lord and my God. Here two of the titles by which the great God is most commonly distinguished are expressly ascribed to Christ.

Again, in Acts xx. 28, Paul charged the Ephesian elders "*To feed the flock of God which he hath purchased with his own blood.*" Now the Church was purchased with the blood of Christ. 1 Peter i. 18. This, Paul here says, is the blood of God. Therefore Christ the Redeemer is God. If it be said that God being a Spirit has not blood; I answer, Though the divine nature abstractly considered has not blood; yet when the Son of God assumed our nature he had flesh and blood. But he did not cease to be God by becoming a man. His blood was the blood of one who was God and man. If it be said that Christ's blood may be termed the blood of God, since he was the Lamb of God, the sacrifice which God provided; It is answered, that the phrase "*his own blood*" signifies that it was his own in a peculiar and exclu-

sive sense, and not the blood of another. The sufferings of Christ were his own sufferings, not the sufferings of God the Father.

Another testimony to the Divinity of Christ is in Rom. ix. 5. Paul having mentioned Christ's being descended from the Israelites in respect of his human nature, adds "*Who is over all, God blessed for ever.*" Here several divine titles are given to him, which are peculiar to the Supreme Being. He is *over all*, the most high, no inferior being. He is God, the title commonly given to the Deity. He is *blessed for ever*, a title peculiar to the eternal God, by which the apostle distinguishes the Creator from the creatures, Rom. i. 25. See 2 Corinth. ii. 61. Mark xiv. 31. If there be any name, or title which belongs to the Deity alone, God over all blessed for ever must, I think, be allowed to be such. And this the apostle affirms of Christ.

To evade this decisive testimony, the clause is taken and rendered as a doxology, thus, "*God who is over all be blessed for ever.*" But this gives an unnatural and distorted turn to the sentence. And we are told that all the ancient christian writers, even those who were called heretics, constantly understood it as referring to Christ, declaring him to be over all God blessed for ever.

Another testimony to the same purpose is 1. Tim. iii. 16. "*Great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.*" The subject of whom the several particulars here expressed are predicated is

God, and they are all true of Christ alone. By becoming man he was God manifest in the flesh. He was justified in the spirit, who testified of him in the word of prophecy, descended visibly upon him at his baptism, co-operated with him in his working miracles, and in his own resurrection, inspired his apostles, endowed them with extraordinary gifts, and confirmed their testimony concerning him by the demonstration of the spirit and of power. He was seen of angels, who celebrated his birth, ministered to him on earth, attended on him at his sufferings, his resurrection, and ascension. He was preached to the Gentiles, believed on in the world, and received up into glory.

Now all these particulars cannot be affirmed of any person but Christ. But the person of whom these things are affirmed is God. Here then is a plain proof of Christ's godhead.

But it is objected that there is reason to think this text has been corrupted, and that the true reading would be, 'Great is the mystery of godliness, which was manifested in the flesh,' &c.

It is said indeed that the text is so read in two or three old translations. But Beza and bishop Pearson say, that in all the Greek copies the text is read as in our bibles; *God was manifest in the flesh*, &c. It was so quoted by Chrysostom, and Cyril, 1400 years ago. Beside, how could the mystery of godliness, or the gospel be said to be received up into glory? To this it is answered, that the meaning is, that the gospel was received gloriously, or embraced

to the glory of God. But the word here used never signifies receiving or embracing a doctrine. It is, in the original, the word by which Christ's being taken up into heaven is commonly expressed, and that is the proper meaning of it. So that there is no good reason to suspect that this text is corrupted.

Again, Rev. xxi. 5, 6, 7. "He that sat on the throne said behold I make all things new. . . *I am Alpha and Omega*, the beginning and the end. . . . He that overcometh shall inherit all things, and *I will be his God*, and he shall be my Son." It appears from the foregoing chap. xi. 12 verse, that he that sat on the throne was Christ the judge. The dead standing before him are said to stand before God. And here the same person declares that he is Alpha and Omega, the beginning and the end, and that he will be a God to him that overcometh. Is not Christ here called God without any mark of inferiority?

Further. In Rev. xxii. 6, it is said. The Lord God of the holy prophets hath sent his angel to shew unto his servants things which must shortly be done. Compare this with the 16th verse, "I Jesus have sent mine angel to testify these things in the churches." Is it not plain that Jesus is the Lord God of the holy prophets, and no inferior god?

In Jude 25, our Saviour is styled the only wise God. And in Tit. ii. 13, "*The great God and our Saviour, Jesus Christ.*" Or as the words may be rendered agreeably to the original, "our great God, and Saviour Jesus Christ." Some

have supposed that the great God is here to be taken for a different person from our Saviour. But the original favors our interpretation, as the article is not prefixed to the word Saviour, as a mark of distinction, agreeably to common usage of the Greek language. Besides, the text mentions the appearing of the great God; which must be understood of the appearing of Christ, which christians are to look and wait for. It is not God the Father, but the Son of God, who will appear at the end of the world for the salvation of his people. The ancient fathers almost unanimously understood that Christ is here styled the great God, as Beza testifies. See also 2. Pet. i. 11.

The words of the apostle, Phil. ii. in which it is said that Christ thought it not robbery to be equal with God, would be a strong proof of the Divinity of Christ, if his meaning be truly expressed in our English bibles. But some give the apostle's words quite a contrary turn: as if he had said that "Christ did not snatch at the honor of being equal with, or like God." I shall not discuss the learned and subtle criticisms on this text, but shall only observe, that if Christ be supposed to be but a creature, it seems strange that his not aspiring to be equal with God, should be proposed as an example of great humility. However, if his taking on him the form of a servant, means his assuming our nature, and that in a low condition, is it not reasonable to understand his being in the form of God, as meaning that he was God by nature?

Once more, Christ has the title

of true God, 1. John v. 20. "*We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*" Christ who is the way, the truth, and the life, in whom is eternal life, verse 5, he is the person last mentioned in the words here quoted, of whom it is said that he is the true God. Thus the words are generally, and most fitly understood.

These testimonies, with many others which might be adduced, seem to make it evident that Christ has the title of God, and that without any mark of inferiority. Indeed the Unitarians have generally acknowledged that Christ has the title of God, though they contend it is in an inferior sense. But we find no sufficient reason for this arbitrary hypothesis.

There are divine titles given to the Son of God, which may be briefly mentioned; titles too high for a mere creature. He is styled the Lord of glory, 1. Cor. ii. 8. A title as high as that which is given to the God of Israel, who is styled the God of glory, Psal. xxix. 3. King of glory, xxix. 9. Christ is also styled Lord of all, Acts x. 36. He is King of Kings, and Lord of Lords, Rev. xvii. 14, xix. 16. The same title which is given to the Supreme Being, 1. Tim. vi. 15. He is the first and the last, the beginning and the ending, which is, and which was, and which is to come, the Almighty, Rev. i. 8, this expresses the import of the name JEHOVAH, which I have shewn is applied to him. He is the high

and lofty one that inhabiteth eternity. The title of the first, and the last, which Christ repeatedly takes to himself is the same which JEHOVAH claims as peculiar to himself, Isaiah xlv. 6, *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last, AND BESIDES ME THERE IS NO GOD.* The Son of God seems to be the person speaking in this text. For the characters of King of Israel, and Redeemer, the first, and the last, undoubtedly belong to him. And then we have here his own testimony to his Divinity. But if these are supposed to be the words of God the Father, yet it is certain that the same titles are given to Christ, which is the argument we are now illustrating.

These divine titles of Christ plainly express his divine attributes, which will be the subject of our next.

A Christian of the Old School.
(To be continued.)

ON LOOKING UNTO CHRIST FOR SALVATION.

THE doctrine of pardon and salvation through the atonement of Christ, is the distinguishing doctrine of divine revelation. It was taught our first parents immediately after the fall. "By faith," in Christ, "Abel offered a more excellent sacrifice than Cain." Abraham, and all the other patriarchs, and ancient saints, rejoiced to see Christ's day; for by faith they saw it and were glad. To Christ "gave all the prophets witness, that, through his name, whosoever believeth in him should receive remission of sins." Isaiah, on ac-

count of his clear views and plain predictions of the character, sufferings, and kingdom of Christ, has been called "the evangelical prophet." By this prophet Christ often addresses the children of men in the most direct manner. "Look unto me," he says, "and be ye saved, all the ends of the earth; for I am God, and there is none else." In these words the compassionate and almighty Saviour, with all the authority of JEHOVAH, calls upon all the nations of the earth to look unto him for salvation.

Looking unto Christ for salvation implies, 1. conviction of sin. "Christ Jesus came into the world to save sinners." And no one, who is not convinced that he is a ruined, helpless sinner, will ever look unto Christ or salvation.

2. Looking unto Christ for salvation implies a conviction of the justice of God in condemning and punishing sinners. From the declarations of Scripture, it is evident that all mankind are condemned by the law which is holy, just, and good, to endless punishment. From this punishment Christ offers to save sinners, through his death on the cross.

"But do all mankind deserve this punishment?" If not, why does the God of truth and justice threaten it to every sinner? Would Christ have died to save men from a punishment which they did not deserve? Offer a citizen an exemption from a civil punishment, he will not accept the offer while he thinks the punishment is not deserved. He will justify himself,

and account the offer an insult rather than a favor. And so will sinners account the offer of deliverance from endless punishment, so long as they are not convinced that they deserve such a punishment. No one will ever look to Christ for salvation from a punishment, which he does not feel that he deserves.

3. Looking unto Christ for salvation implies despair of being saved in any other way. The gospel exhibits Christ as the only Saviour. He "is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He is a complete and all sufficient Saviour. "For Christ is the end of the law for righteousness to every one that believeth." They therefore who look to Christ must entirely renounce every other ground of dependence, and rely upon him only, and wholly for salvation. Some, who do not deny the necessity of the atonement and of faith in Christ, yet seem not to depend on him, wholly, for justification. They mean to do as well as they can, but profess to depend on Christ to answer for their imperfection. Thus partly through what they call their good works, and partly through Christ, they hope to find acceptance with God. But they who depend in the least upon their good works for justification, have never felt their need of such a Saviour as Christ, and of such a salvation as he offers in the gospel.

SERAIAH.

(To be concluded next month.)

SELECTIONS.

ON RELIGIOUS CONTROVERSY.

From the Christian's Magazine.

As one of the avowed designs of this work* is to assert the truth and refute error, it has to combat, in the outset, a fashionable and imposing prejudice. It seems to be taken for granted, that how perfect soever the right of judging and professing for ourselves, there exists no right of inquiry into the judgment, or profession of others. In religion, at least, this maxim is held to be incontrovertible by many, who never think of applying it to any other subject. To disquisitions on topics in which all denominations agree, they can listen with pleasure; they can even permit the peculiarities of each to be detailed in succession; but from every thing which wears the form of *controversy*, they turn away with spontaneous contempt. Their aversion is so fixed, that hardly any plea of excellence will be allowed in behalf of a work which stands convicted on the charge of being controversial. The fact is sufficient to preclude every other trial, and to infer condemnation as a matter of course.

That these summary and oftentimes injurious decisions have been unprovoked on the part of disputants, I shall not affirm. On the contrary, I will freely concede, that the unfairness, the heat, and the rudeness, which too frequently occur in polemical writings, are most offensive to the discreet reader; and make

* The Christian's Magazine.

him shy of authors from whom he may expect such entertainment.

But while there can be no apology for conduct which offers equal violence to the rules of good breeding and precepts of christianity, there is ground to suspect that more is attributed to its influence in producing the prevalent dislike to controversy, than it can justly claim. For as our age must not arrogate to itself the praise of all the meekness and candor which have been in the world; so it is certain, that men great and good, pacific and modest, have studied the most controverted themes in an age when harshness and incivility were more common than they are now. In accounting, then, for that prejudice which we are considering, much must be deducted from the current professions of courtesy and candor, and transferred to that *indifference* which will not be at the pains to examine on which side lies the right of a question concerning eternal hope! For such a morbid state of feeling we can suggest no remedy; and can only pour out our most fervent prayer, that the first admonition which it will be compelled to regard, may not be that awful voice, "Son, remember that thou in thy life time hadst thy good things!" The prejudice itself, unlike those lessons with which truth and wisdom preoccupy the heart, will appear, upon a close inspection, as destitute of solidity as it is as-

suming in manner.—For, in the

1. place, It admits not of dispute, that the holy scriptures point out an opposite course. Their injunction is to *buy the truth, and sell it not*—*To cease from the instruction that causeth to err from the words of knowledge—earnestly to contend for the faith once delivered to the saints—to try the spirits whether they are of God.*—All these directions imply, not that men are to spend their lives in laying the foundations of their faith; but that they are to employ their opportunities and faculties in selecting the true from the false; that they are to prize it when selected; to enrich it with fresh acquisitions; and to defend it with their utmost skill. How this can be done without controversy, so long as there are “deceivers in the world,” it is incumbent on them to show, who would suffer the truths of the gospel to be sacrificed, one after another, by men of “corrupt minds,” rather than raise a finger, or press an argument for their protection. It is, indeed, not more lamentable than true, than a host of candidates beset the inquirer. Every sect cries out, *we are the people, and the law of the Lord is with us*; every partisan enforces the pretensions of his sect. But this, though frequently urged, is the weakest of all reasons for keeping aloof from investigation. The amount is, “the danger of going astray is great; the consequences fatal, therefore I will shut my eyes.” Good sense would say, “the danger of error is great, the consequences fatal; therefore I will use all my diligence that I may not be misled:”

For certainly if “strait be the gate and narrow be the way which leadeth unto life,” we have the strongest inducement possible to search out and embrace the few who find it. We are, therefore, reduced to this alternative, either that there is no truth at all, or that we are bound to seek it through every peril, to distinguish its voice amid all clamors, and to possess it at any price. If this condition seem hard, let it be remembered,

2. That it is not left to our discretion whether we shall choose or not.

The determination to choose *nothing*, is a determination *not to choose the truth*; and this draws after it the condemnation of those who “love darkness rather than light.” The most high God having given us his word as the rule of our faith and duty, a neglect to seek its counsel, because men wrangle about its meaning, is to make the hazard of going wrong a reason for never being anxious to go right. It would be like the excuse of a servant, who having, in common with others, received his master’s orders to repair to a certain place, should resolve not to stir, because his fellow servants quarrelled about the road. Their disobedience could never justify his. Nor is there a man upon earth who would not pronounce it to be the plea of a fool, that out of his pure love of peace he had never been at the trouble to ascertain the import of his master’s instructions! The fact is, that no medium can be assigned between receiving and rejecting the truth. If rejected, we seal our own perdition—If received, we must reject whatever is hos-

tile to it ; that is, we must institute a comparison between conflicting claims ; which is precisely the object of controversy.

Pursuing the argument a little further, we shall perceive in the

3. place, That in disclaiming all controversy, we set out with a principle which it is impossible to carry through.

In what department of society, or on what subject of discourse, do the thoughts of men accord ? The law has long been celebrated for its fertility in litigation. Medicine is hardly inferior to the bar : agriculture keeps up a sharp debate with commerce : and the politician has always to navigate a "tempestuous sea." Not a project, a character, nor an incident, can be introduced into common conversation without calling forth different strictures, according to the views, habits, relations, and tempers of the company. And it is by no means unusual for some who abhor controversy in religion, to be both talkative and disputations, if not dogmatic and bitter, on other matters. The world is a vast scene of strife. A man must either take it as he finds it, and bear his part in the general collision, or else go out of it altogether. It is the inevitable consequence of imperfect knowledge, and depraved appetite ; of that confusion of intellect and corruption of heart which flow from sin. When, therefore, we are under the necessity of either being exiled from society, or of giving and receiving contradiction ; and when we submit to this necessity without murmuring in all cases but those which concern religion, what is it but to declare that

principles affecting our duty toward God, the highest happiness of our nature, and our responsibility for a future state, are the only things not worth contending for ?

The pretence, that religion is a concern too solemn and sacred for the passions of controversy is like the pretence with which some justify their "restraining prayer before God ;" that he is too high and holy to be approached by such beings as they are. And thus, to display their reverence, they become profane ; and live like atheists from pure devotion ! Both are cases of error without excuse ; we may neither be light in prayer, nor wrathful in debate.

If it be alleged that religion loses more than she gains by controversy ; this, with an allowance for the mismanagement of unskilful advocates, is a direct censure of her champions, and a surrender of her cause. Are they who espouse such an opinion prepared for its consequences ? Are they willing to say, that when the world was lying in ignorance, in wickedness, and in wo, the introduction of light from above produced more evil than good ? That the gospel is a plague and not a blessing, because, through the malignity of its foes, it has often brought a sword instead of peace ? That it had been better for men never to have "known the way of righteousness," than risk opposition in following it ? That the reformation of religion was a senseless scheme ; that the martyrs died like fools ; and that all the heroes who have been "valiant for the truth ;" all the "ministers of grace," who have explain-

ed and established it : all the "apostles and prophets and wise men," whom the wisdom of God commissioned to reveal it ; and that wisdom itself in the person of Jesus Christ, were disturbers of human tranquillity, and spent their time in no better labor than that of "turning the world upside down?" If you start at these things, what do you mean by asserting that "religion suffers from controversy?" For all, prophets, apostles, wise men, and the Redeemer himself, fought her battles, and yielded their latest breath in her defence!

You cannot stop even here. Religion, you say, suffers from controversy. Then it cannot endure investigation. It shrinks from the touch of reason, for controversy is reasoning: and, of course, it cannot be true; for truth never yet declined the test, nor sustained the slightest harm from the most fiery ordeal. On the assumption, therefore, that religion has truth on her side, you can hardly do her a greater injury than to forbid her entering into the lists with her antagonists. They will represent, and argue, and claim. They will solicit, and soothe, and flatter, and sneer, till they pervert the judgment of many, and seduce the affections of more: and religion, betrayed and insulted, her banner thrown down, her weapons shivered, her lips sealed, her limbs bound "in affliction and iron," is to be laid at their feet and left to their mercy, in testimony of the respect and attachment of her friends! It was not in this way that they formerly treated her; nor is it to this treatment that we owe

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our privileges. Her enemies, potent, subtle, and persevering, were encountered by her sons and defeated as often as they ventured into the field. Those masterly defences of revelation, those profound researches into its sense, that flood of light which has been poured upon its peculiar doctrines, and its benign institutions, are the recompense of the war which christian zeal and talent have waged in its cause. Had apathy like ours enthralled the spirit of our fathers, we should hardly have been able, at this day, to distinguish in religion, between our right hand and our left.

The prejudice, therefore, against religious controversy, is irrational and hurtful. It is a prejudice against the progress and victories of truth. The misconduct of opponents to each other, is a personal concern. It disgraces themselves, but belongs not to the nature or merits of any controversy. This, in itself considered, is but the comparison of jarring opinions; with a reference, in matters of religion, to the scriptural standard. There is no more necessity for falling into a rage when demonstrating a proposition in christianity, than when demonstrating a proposition in mathematics: although the infinitely interesting quality of the one above the other, will involve a deeper feeling; will furnish an explanation of the warmth which is apt to accompany it; and will draw from candor an allowance for our common frailty.

Controversy, then, being unavoidable; as truth and falsehood often meet and never agree, it must, occasionally, occupy eve-

ry one who wishes to "have a good conscience." But as great evils result from an *improper manner of conducting* it, the remarks in this paper are to be understood as contemplating it, under the following restrictions:

1st. There should be no personal asperity. The greater part of feud arises from the rash use of names and epithets. If one is obliged to expose weakness or disingenuousness, let not the exposure separate decorum from strength; nor forfeit respect in the act of forcing conviction.

2d. There should be no impeachment of motive, where facts to justify such a censure are not too palpable to be set aside. The bosom is a sacred retreat: God alone can explore it without the aid of external evidence. And, therefore, a man must be his own betrayer before his fellow man may presume to judge of what passes in his heart. Bad as the condition of the world is, it would be unutterably worse, if men always meant whatever their words convey, or even their actions indicate. Many persons have said and done, with the utmost integrity of motive, things which could not have been said or done by some others without an absolute sacrifice of principle; though it is not hence to be inferred that the things were right.

3. No consequence of an opinion should be attributed to those by whom it is disowned.

As the number of correct reasoners is comparatively few, positions are often advanced of which their authors are far from perceiving the real tendency. This observation solves a difficulty that otherwise would be very

embarrassing. Many a one whose piety it would be insolent to question, has held tenets which led to the most impious conclusions. What then? must we say that these conclusions form a part of his creed, and arraign him when he denies them, as being, at once, both a blasphemer and a hypocrite? For example: because we are persuaded that opposition to the imputed righteousness of the Lord Jesus, and to the doctrine of the reformed churches concerning the divine decrees, will drive the opposers, if closely followed up, through the Socinian and deistical camps, into atheism itself; are we, therefore, to brand them as Socinians, deists, or atheists? God forbid! It is our consolation to know that multitudes of them would, with horror, abjure their views on these points, could they see them to be connected with such results; and to believe that they renounce in words things, which without being aware of it, they love in their hearts. It is ignorance of this sort which, in some cases, reconciles with the existence of grace, a notion subversive of the gospel. Let me not, however, be supposed to favor, in the slightest degree, that monster of modern philosophy; the innocence of error. Detect it; pursue it; hunt it down; urge it over the precipice: but permit those who started with it to disengage themselves in season, and save their lives. In plain words: Charge home upon error its most tremendous consequences; but charge them not, when solemnly disavowed, upon the man whom it has misled. If you reason fairly, he must either

quit his ground, or maintain it feebly ; and while your triumph will be complete, neither mercy nor justice will forbid you to let him shelter himself from crime amid the thickets of contradiction.

The reader will, doubtless, apply the foregoing rules, without abatement, to the disquisitions in the present work.* And his right to do so is unquestionable. That he shall never, in perusing it, meet with an instance of transgression, it would savour of boasting to affirm. But that it shall not be often repeated, nor long continued, he may reasonably demand. Care shall certainly be employed, that the *Christian's Magazine* be not unworthy of its name ; but if, unhappily, any thing of a different mark should steal into its pages, let the christian critic remember that he owes to its writers the same indulgence which they owe to him : and he will enter an occasional trespass into his account current with human imperfection.

WINTER.

BY REV. W. JAY.

Thou hast made Winter.—Ps. lxxiv. 17.

AND he makes nothing in vain. Winter therefore is as worthy of our attention, as either of the former seasons which have passed under our review.

The scenes indeed all around us, which we lately beheld, have assumed a new and chilling appearance. The trees are shorn of their foliage. The hedges are laid bare. The fields and favorite walks have lost their attractions : and the garden, now it yields no perfumes, and offers no fruits, like a friend in adversity,

is forsaken. The vegetable creation looks dead. The tuneful tribes are dumb. The cattle are grave, and no longer play in the meadows. The north wind blows ; “ he sendeth abroad his ice like morsels, who can stand before his cold ? ”—We rush in for shelter.

But let us take some particular views of this subject. And first, winter belongs to the plan of heaven, and is a season indispensably necessary. It aids the system of life and vegetation.

It kills the seeds of infection, and destroys pestilential damps. It refines the blood. It gives us vigor and courage. It confirms the nerves, and braces up the relaxed solids.

Snow is a warm covering for the corn : and while it defends the tender blades from nipping frosts, it also nourishes their growth. Isaiah remarked this long ago ; and speaks of “ the snow coming down from heaven, and watering the earth, to make it bring forth, and bud.” The case is this. When the snow thaws, it melts into genial moisture ; sinks down into the soil, and leaves the nitrous particles with which it is charged in the pores. Thus, the glebe is replenished with that vegetable nutriment which will produce the bloom of spring, and the fertility of autumn.

Winter therefore is only the needful repose of nature, after laboring for the welfare of the creation. But even this pause is only to acquire new strength ; or rather it is a silent and secret energy of preparation to surprise and charm us again with fresh abundance. Nor has the Creator forgotten our well-being

* The *Christian Magazine*. These rules will apply, with equal propriety, to this work.

and comfort during this period.

For winter is, secondly, a season which has its pleasures. I love to hear the roaring of the wind. I love to see the figures which the frost has painted on the glass. I love to watch the red-breast with his slender legs, standing at the window, and knocking with his bill to ask for the crumbs which fall from the table. I love to observe the husbandman carrying forth the provender for his harmless charge—while the creatures of his care, not with boisterous impatience, but with waiting eyes turned towards the place of their supplies, ask for their *meat in due season*—and I see here one of the many ways in which “*HE openeth his hand and satisfieth the desire of every living thing.*”

Is it not pleasant to view a landscape whitened with snow? To gaze upon the trees and hedges dressed in such pure and sparkling lustre? To behold the rising sun laboring to pierce a fog, which had enveloped the heaven and the earth, and gradually successful in dispersing these vapors—so that objects by little and little emerge from their obscurity, and appear in their own forms, while mist rolls up the side of the hill, and is seen no more?

A few things also brave the rigor of the season, and remain evergreen. The box, the laurel, the yew-tree, the laurustinus are grateful exemptions from the law of desolation. Nor should we forget the curling ivy, nor the crimson berries of the wild hawthorn.

Winter affords recreation for

the understanding, as well as for the senses. If we are less abroad, we have more intercourse within. If rural pleasures are diminished, social ones are increased.

“O winter—

I love thee, all unlovely as thou seem'st
And dreaded as thou art! —

Compensating his loss with added hours
Of social converse, and instructive ease,
And gath'ring at short notice, in one
group

The family dispers'd, and fixing thought
Not less dispers'd by day-light and its
cares;

I crown thee king of intimate delights,
Fire-side enjoyments, home-born hap-
piness,

And all the comforts that the lowly roof
Of undisturbed retirement, and the hours
Of long, uninterrupted evening know.”

Yes there are amusements to be found, without having recourse to noisy, public dissipations, in which health, innocence, and peace, are frequently sacrificed; where vicious passions are cherished, and persons are rendered incapable of relishing genuine pleasure:

“Cards were superfluous here, with all
the tricks

That idleness has yet contrived
To fill the void of an unfurnished brain,
To palliate dullness, and give time a shove.

Discourse ensues, not trivial, yet not dull,
Nor such as with a frown forbids the
play

Of fancy, or proscribes the sound of
mirth:

Nor do we madly, like an impious world
Who deem religion frenzy, and the
God

That made them an intruder on their
joys,

Start at his awful name, or deem his
praise

A jarring note.”

Thirdly, winter is a season in which we should peculiarly feel gratitude, for our residence, accommodations, and conveniences. Things strike us more for-

cibly by comparison. Let us remember how much more temperate our climate is than that of many other countries. Our winter is nothing when we turn to the frigid zone. Think of those who live within the polar circle ; dispersed ; exposed to beasts of prey ; their poor huts furnishing only a miserable refuge ; where linger months of perpetual night and frost ; and by the absence of heat, almost absolute barrenness reigns around.

When the French mathematicians wintered at Tornea in Lapland, the external air, suddenly admitted to their rooms, seizing the moisture, became whirls of snow ; their breasts were rent when they breathed it ; and the contact of it with their bodies was intolerable. We read of seven thousand Swedes who perished at once, in attempting to pass the mountains which divide Norway from Sweden.

And while our winter reigns here with great comparative mildness ; how many blessings distinguish our portion from that of others around us, and demand our praise ? We have a house to defend us. We have clothes to cover us. We have fire to warm us. We have beds to comfort us. We have provisions to nourish us. *What shall we render ?* " Bless the Lord, O my soul, and forget not all his benefits."

Fourthly, this season calls upon us to exercise benevolence. Sympathy is now more powerfully excited than at any other period ; we are enabled more easily to enter into the feelings of others less favored than ourselves. And while we are en-

joying every conveniency and comfort which the tenderness of Providence can afford ; O let us think of the indigent and miserable. Let us think of those whose poor hovels, and shattered panes cannot screen them from the piercing cold. Let us think of those whose tattered garments scarcely cover their shivering flesh. Let us think of the starving poor, who after a struggle which to relinquish, give up their small pittance of bread, to get a little fuel to warm their frozen limbs. Let us think of the old and the infirm ; of the sick and the diseased. When evening draws on let us reflect upon the scene so exquisitely touched by the pencil of sensibility—

"Poor, yet industrious, modest, quiet,
neat,
Such claim compassion in a night like
this,
And have a friend in every feeling
heart.
Warm'd while it lasts, by labor all day
long
They brave the season, and yet find at
eve,
Ill clad and fed but sparely, time to cool.
The frugal house wife trembles when
she lights
Her scanty stock of brush-wood blazing
clear,
But dying soon like all terrestrial joys,
The few small embers left she nurses
well ;
And while her infant race, with out-
spread hands
And crowded knees, sit cowering o'er
the sparks,
Retires, content to quake, so they be
warmed."

O let "the blessing of them that are ready to perish come upon us." Who would not "labor that he may have to give to him that needeth." Who would not deny himself superfluities, and, something more, that his bounty may visit "the

and comfort during this period.

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she lights
Her scanty stock of brush-wood blazing
clear,
But dying soon like all terrestrial joys,
The few small embers left she nurses
well;
And while her infant race, with out-
spread hands
And crowded knees, sit cowering o'er
the sparks,
Retires, content to quake, so they be
warmed."

O let "the blessing of them that are ready to perish come upon us." Who would not "labor that he may have to give to him that needeth." Who would not deny himself superfluities, and, something more, that his bounty may visit "the

fatherless and the widows in their affliction."

Ah! ye unfeeling, ye worldly-minded, that "stretch yourselves upon your couches; that chant to the sound of the viol; that drink wine in bowls, and anoint yourselves with the chief ointments, but are not grieved for the affliction of Joseph:" O ye who can repair to every avenue of dissipation, and trample on so much distress, and shut your ears against so many groans in your way thither; on what do you found your title to humanity? Thy judgment is to come. Or do you lay claim to religion? Merciless wretch, can knowledge or orthodoxy save thee? "Whoso hath this world's good; and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word; neither in tongue; but in deed and in truth. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace: be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so, faith if it hath not works is dead, being alone."

To conclude, winter should improve us in knowledge.

It affords leisure, and excludes many interruptions; it is therefore favorable to application. Let us read, and study, and prepare for action and usefulness in life.

And let us not pass heedlessly by these subjects of reflection and improvement, which the

very season itself yields. How instructive, for instance, is the goodness of God, not only in the preservation of the human race, but in taking care of all the millions of animals during a period which threatens to destroy them? What a number of retreats does he provide for them? Some of them by a singular instinct change the places of their residence. Some of them are lulled into a profound sleep for weeks and months. Some live on the fat they have filled themselves with during the summer. Some carry their provisions before-hand, and lay them up in their cells. "God takes care for oxen; and hears the young ravens that cry."

And all this teaches us, first, to resemble him, and be kind to every being. If we learn of him, we cannot be cruel to the brute creation. We cannot be indifferent to their shelter and nourishment when we remember, that "his mercies are over all his works." Secondly, to trust him. He who provides for animals, will not abandon children. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

The season is also instructive as an emblem. Here is the picture of life; thy flowery spring, thy summer strength, thy sober autumn, are all hastening into winter. Decay and death will soon, very soon lay all waste. What provision hast thou made for the evil day? Hast thou been laying up *treasure in heaven*? Hast thou been laboring for *that*

meat which endureth unto everlasting life?

Every thing decays except holiness. This therefore is the true character of man; and this shews us that he was designed for a religious state, rather than any other. Pursue this then as "the one thing needful; and choose that good part that shall not be taken away from you."

Soon spring will dawn again upon us in its beauty and its songs. And "we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." No winter there; but we shall flourish in perpetual spring, in endless youth, in everlasting life.

"Then let our songs abound,
And every tear be dry;
We're marching through Emanuel's
ground,
To fairer worlds on high."

[In the present "evil times" on which we have fallen, I doubt not the following "Prayer," will express the feelings of many of your pious, afflicted readers. Z.]

A PRAYER.

UNDER ABUSES AND PROVOCATIONS.

From "Jenks' Offices of Devotion."*

O most high, and wise, holy, and righteous Judge of all the earth, the great Author and Lover of peace and truth; thou knowest my foolishness, and my sins are not hid from thee. How far I have been accessory to pull down these troubles, and mischiefs upon my own head, and how much worse than any of these I deserve at thy hands, is

* We take the liberty warmly to recommend this book to christians, as a very useful and excellent closet companion.

all naked and open to thine eyes. I submit, Lord, to thy correction, who dost often use such instruments of thy displeasure. And O that the ill-will of men may quicken me the more to examine myself for that which is offensive in thy sight; and make me more careful to have my heart right with God; and to ingratiate myself with heaven; which will more than recompense for the loss of any one's favor in the world.

But seeing my heart condemns me not in the present case, for being the cause of all this wrath and clamor, and malice and vengeance; and herein I apprehend myself now to suffer wrongfully, being slanderously reported, wrongfully accused, shamefully and despitefully used, and hated without a cause; I take the boldness to pour out my complaint before thee, O God, and to shelter myself under the shadow of thy wings. Plead my cause, O Lord, with them that strive with me; and save me from those that rise up against me. Though for my love, and faithfulness, they are my adversaries, let me give myself to prayer; and not avenge myself, but give place unto wrath, and commit my cause to thee who judgest righteously. O convince my adversaries of the error they are in; and turn them from the ill way they are upon; and the remainder of their wrath, O do thou restrain, and here make me a way to escape, as thou hast so often been my help.

I confess, O Lord, thou mightest justly use them that provoke me, as thy scourge to chastise me, for provoking thee; and I know not but such now may be

thy pleasure. O help me then patiently to bear the indignation of the Lord ; because I have so greatly sinned against thee ; and however I am pursued and struck at, O let me not render evil for evil, nor railing for railing ; but contrariwise, blessing ; considering him that endured so great contradiction of sinners against himself, that I be not wearied and faint in my mind. If the man after thine own heart had so many bitter, implacable enemies, that not only traduced his name, but sought his life ; if thy holy apostle was called a babbler, and troubler of the world, and a pestilent fellow, not fit to live ; yea, if the Son of thy eternal love had the report of a wine-bibber, a friend of publicans and sinners, a deceiver of the people, and a dealer with the devil ; if he that deserved so well of men, fared so ill at their hands ; if he that did no sin was persecuted, as if he had been the chief of sinners ; if he suffered so much evil, who never deserved any ; O why should such an unworthy sinful wretch as I, to whom belongs confusion of face, and the worst punishment, so heinously resent it as insufferable, to be set at nought, and but to endure correction of my own wickedness ; though I deserve it not from them, yet, O how much worse do I deserve from thy heavenly Majesty, offended by my sins, who mayest justly pay me by their hands ; let men then say or do what they can against me, O let me be as a deaf man that heareth not ; and as a dumb man that opens not his mouth ; little regarding the anger of man, if I can but be happy in the favor of my God. O Lord keep back

thy servant from giving any just provocation ; and let me not suffer as an evil-doer ; nor let the wo be to me, because offence cometh by me ; and then, when persecuted for righteousness' sake, I shall rejoice and bless thy name, and give thee thanks and praise for all thy grace and goodness to me in Jesus Christ. Amen.

RULES OF LIVING.

The following *rules* "were thrown together as general way-marks in the journey of life," by a respectable clergyman lately deceased. They were of advantage to himself, and may prove so to others. With this view they were handed to us for publication, by BEN O——S.

1. "Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to me.

2. Never to shew levity where the people are professedly engaged in worship.

3. Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate.

4. Never to judge a person's character by external appearances.

5. Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

6. Never to think the worse of another on account of his differing from me in political or religious opinions.

7. Never to dispute, if I can fairly avoid it.

8. Not to dispute with a man more than 70 years old ; nor with a woman, nor with an enthusiast.

9. Not to affect to be witty

nor to jest, so as to wound the feelings of another.

10. To say as little as possible of myself, and those who are near to me.

11. To aim at cheerfulness, without levity.

12. Not to obtrude my advice unasked.

13. Never to court the favor of the rich, by flattering either their vanity or their vices.

14. To respect virtue, though clothed in rags.

15. To speak with calmness, and deliberation on all occasions, especially in circumstances which tend to irritate.

16. Frequently to review my conduct, and note my failings.

17. On all occasions to have in prospect the end of life, and a future state.

18. Not to flatter myself that I can act up to these rules, however honestly I may aim at it.

FRAGMENTS.

....

RELIGIOUS SOCIETIES.

THE private meetings of religious people, for the exercises of religion, where they have been kept alive, and under a prudent conduct, experience tells us, that the christians who have composed them, have like so many *living coals*, kept one another alive, and preserved the life of christianity in the vicinity. But the dying of these has been accompanied with a visible death upon the power of godliness; the less love to them, the less use of them, there has been in any place, the less all godliness flourished there. For such religious societies you have your sufficient warrant, Thess. v. ii. *Edify one*

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another. It is experimentally found, that associations in the most orderly way for edification, are the most edifying. And it was long ago foretold, That when religion should be in danger to be lost, it should be this way preserved; *They that fear the Lord, shall often meet together that they may speak one to another.* It is then earnestly to be commended unto the neighbours, that they would form religious societies, and carry on the usual exercises of religion in them: I mean prayers, and psalms, and repetitions of the sermons that have been publicly delivered: and modest, gracious, communicative conferences on points of practical christianity: That where any persons belonging to such religious societies fall off through any temptation, the rest would endeavor to recover them; and where any are taken off by mortality, they would immediately use a proper endeavor to recruit their number: That they admit no discourse to be brought into the religious societies, that shall have any taint of calumny or vanity, or intermeddle with what belongs not unto them. Societies of godly families, intending to be blessings unto one another; societies preparatory to the communion of the Holy Supper; societies of young men spending the Lord's day evening in a profitable manner, and proving nurseries to the churches; these are all to be encouraged. Oh! let these tribes *live and not die*, and *let not their men*, or their days, *be few!* But then, I would earnestly make this motion to them; that the religious societies, would now and then spend some time in

considering that question, *What good may we do in our neighborhood?* and put on the character and intention of reforming societies. Consider yet more particularly; First, Who are to be called upon, to come unto special ordinances, that have hitherto neglected them? Secondly, Who is in a special adversity, and what shall be done to succour and comfort them? Thirdly; What open miscarriages do any live in, and who shall carry needful, and faithful admonitions to them? Excellent things would issue out of such societies, and combinations; religion would find from them the issues of life!

Dr. Mather's Pastoral Desires.

THE rage of enemies is always more active and more lasting than the affection of friends. It often happens, that some who are very much pleased to find one stand forth as a champion for their religious or political opinions, and ready to go as it were in the front of the battle; when their enemies, smarting with the wounds he has given them, traduce and vilify his character, these esteemed friends, often, in a great measure, give it up, and discover much satisfaction with themselves, that they had acted in a wiser and more cautious manner.

Witherspoon's Eccles. Characteristics.

The doctrines contained in the Westminster Confession of Faith and catechisms, I am persuaded are not only true in themselves, but the great foundation of all practical religion. Wherever they are maintained and inculcated, strictness and purity of life and manners will be their

natural effect. On the contrary, where they are neglected, and pretended theory of moral virtue substituted in their room, it will immediately and certainly introduce a deluge of profanity and immorality in practice.

— *Ibid.*

ANECDOTES OF ST. JOHN.

This venerable apostle, in one of his circuits among the christians, observed a remarkably handsome young person, he warmly recommended him to the care of a particular pastor. The young man was baptized, and for a time lived as a christian. But being gradually corrupted by company, he became idle, intemperate, and at length so dishonest, as to become a captain of a band of robbers. Some time after John had occasion to inquire of the pastor concerning the young man, who told him that he was now dead to God, and inhabited a mountain over against his church.* John, in the vehemence of his charity, went to the place, and exposed himself to be taken by the robbers. Bring me, says he, to your captain, who beheld him coming. As soon as he knew the apostle, he was struck with shame and fled. The aged apostle following him cried, My son, why flyest thou from thy father, unarmed and old? Fear not, as yet there remaineth hope of salvation. Believe me, Christ hath sent me. Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of christians, nor did he leave him, till he found him fully restored by divine grace.

* Clem. Alex. apud Euseb.

THIS apostle, being very old, and unable to say much in christian assemblies, "Children, love one another," was his constant-

ly-repeated sermon. Being asked why he told them only one thing, he answered, that nothing else was needed. *Milner.*

REVIEW.

A Selection of Psalms and Hymns, embracing all the varieties of subject and metre, suitable for private Devotion, and the Worship of Churches. By WILLIAM EMERSON, A. M. Pastor of the First Church in Boston. Boston: Munroe, Francis, and Parker, 1808.

In our review of the *Brattle Street Hymns*, we took occasion to express our strong disapprobation of that attempt to lower, in the estimation of christians, through the medium of their songs of praise, the character and merits of the Redeemer. We have now the disagreeable task of announcing another effort of a similar kind, which threatens more injurious effects, as it appears before the public, not as a *supplement*, nor as a work designed for a single congregation, but as a complete collection of psalms and hymns inviting universal adoption.

This selection, like the other, is made from writers of almost every shade of religious character, from the most strenuous advocates of the christian faith, down to the "suspected" and even open infidel. The Editor, in taking this extensive range, has made a collection of very heterogeneous materials; yet by rejecting whatever relates to the divinity and worship of the Saviour, and, in

various other particulars, shaping these productions to his fancy, he has succeeded in introducing into this volume much more uniformity of character than could have been expected. One method of effecting the transformations with which we every where meet, has been to take a part only of a psalm or hymn as it stands in the works of its author. Parts of different psalms and hymns, on the same or different subjects, are likewise brought together, stanzas and parts of stanzas being taken as the occasion required. This to most persons would have been an arduous undertaking, as a part can hardly be taken from a composition of this length, without destroying the plan of its author. What is omitted will often be necessary, to illustrate fully what is retained. Mr. E. however, seems to have experienced very little difficulty in this part of his work. In most instances he has left the reader to conjecture what more should be added to complete the design. In some desperate cases, where the materials were more stubborn, and the union more difficult to effect, he has made an effort suited to the exigency, and cemented the parts with what is presumed to be his own composition.

It may be said, that many of

these omissions are necessary on the plan of the editor, which requires every psalm and hymn to be confined within the limits of a page. But it seems much more probable, that the plan was adopted for the sake of the omissions, than that the omissions have been made for the sake of the plan. If, indeed, Mr. E. has done such violence to these compositions, often destroying the scheme of the writer, and thus rendering the exhibition of various subjects imperfect, omitting what is instructive and highly poetical, for what has neither of these qualities, and all—that his psalms and hymns might be just a page in length; he has been guided in his work by one of the oddest fancies that ever haunted the brain of a book-maker.

The fact is, however, that for some reason or other, if a psalm or hymn happens to be too long for his page, he applies the shears till it is sufficiently reduced; and if, on the contrary, it is too short when measured by the same scale, new stanzas are introduced, not always with much regard to their quality, till it is expanded to the proper dimensions. After being stretched upon this bed of torture, no wonder that these psalms and hymns appear as the mere skeletons of what they once were; and the reader will not be surprised, however conversant he may be with books of devotional poetry, at the difficulty which he finds in recognizing many of his most intimate acquaintance.

Mr. E. has not, however, undertaken to palm this volume upon the public, as containing the genuine productions of those men to whom they are ascribed in the

index. In his preface, he has given the following statement of the principles upon which this work has been executed.

“In this selection of psalms and hymns from the best writers, there are such occasional alterations from the original verse, as it is hoped will be thought important and salutary. It has been my endeavor not so much to multiply the means of this species of devotion, as to reject what savors of party spirit and sectarian notions; and not so much to choose what is new and rare, as what is pure, scriptural, and excellent, is congenial to the temper of the gospel, and feeds the fire of love which the gospel enkindles—”

That whenever any material alterations are made in the language or sentiments of an author, the editor is under obligation to give notice of it to the reader, was maintained in a late number of this work. Mr. E. in our opinion has performed in this instance a plain duty to the public, for which he is entitled to commendation, since the omission of this duty has of late become so fashionable. But considering the nature and extent of his alterations, has he said enough? Are his variations from his originals “occasional” only? If it is not a doctrine of revelation that Christ is “the Son of God,” “the brightness of his glory, and the express image of his person;” if it is not true “that all men should honor the Son even as they honor the Father,” and that “he that honoreth not the Son honoreth not the Father;” let it be fairly stated. Let it be fully known what is the great object of this Selection,

and for what class of christians it is intended. If, in such a case as this, it was proper to exclude, what has so long been considered by the great body of the church, as essential to its worship, it was certainly proper to state explicitly the reasons of such exclusion. If a discovery has really been made, and improper and even idolatrous worship is offered in our churches, why not let them see at once the magnitude and extent of the evil, and not wait the slow and uncertain progress in reformation to be made, by hints, inferences, and insinuations?

From an attentive perusal of this volume, and a comparison of some of the psalms and hymns which it contains, with the originals, we feel able to state, what the Editor himself should have stated, that one important purpose it is intended to answer, is gradually to abolish all reverence for the Redeemer as a divine person, and to prevent those prayers and praises from being offered to him, the necessity and propriety of which is so apt to be felt by those, who adopt in their worship the psalm books commonly in use.

To state all, or even a principal part of the variations from the original psalms and hymns which Mr. E. in pursuance of his design has introduced into this Selection, would very far exceed our limits. To give them all would be to reprint the volume. A few passages only, from those parts, in which Mr. E. has very clearly exhibited his own views of some of the principal doctrines of the scriptures, can be the subject of remark.

The forty-fifth psalm is ex-

tracted from Watts, who entitles it, "*The glory of Christ and power of his gospel*," Mr. E. entitles it, "*The glory of Christ's kingdom*." The following are two of the stanzas as they stand in Watts.

"Now be my heart inspir'd to sing
The glories of my Saviour king;
Jesus the Lord; how heavenly fair
His form! how bright his beauties are!"

"Thy throne, O God, forever stands,
Grace is the sceptre of thy hands;
Thy laws and works are just and right,
Justice and grace are thy delight."

The following are the corresponding stanzas in Mr. Emerson's Selection.

"Our hearts a grateful theme shall sing,
The glories of our Saviour King;
Our tongues his merits shall proclaim
And speak the honors of his name."

"Th' eternal God supports his throne,
Our joyful hearts his sceptre own;
For all his laws and works are right,
Justice and truth are his delight."

Dr. Watts, however, is supported in his application of this psalm of David by the authority of St. Paul, a commentator in whose opinions we are in the habit of confiding.

The forty-seventh psalm is from Watts, and by him entitled, "*Christ ascending and reigning*." Mr. E. entitles it, after it has passed his correction; "*Rational and devout Praise*." The second stanza is omitted. The reason of its rejection is evident from the first line.

"Jesus our God ascends on high."

In the hundred and eighteenth psalm is the following variation.

WATTS.

"Hosanna to th' anointed king,
To David's holy son;
Help us, O Lord, descend and bring,
Salvation from thy throne."

EMERSON.

"Hosanna! the anointed king
Ascends his destin'd throne;
To God your grateful homage bring,
And bow before his throne."

That Christ is the judge of the world, we have ever supposed to be a plain doctrine of revelation. St. Paul in his second epistle to Timothy, speaks of the "Lord Jesus Christ, who shall judge the quick and the dead at his appearing." And Christ himself (surely he was not mistaken) said while on earth, "The Father judgeth no man, but hath committed all judgment unto the Son." Notwithstanding this, which to most persons would be sufficiently explicit, the ninety-seventh psalm, entitled by Watts, "*Christ reigning in heaven and coming to judgment*," has been so altered as to keep out of view this unquestionable prerogative of the Saviour. Yet Mr. E. in his preface to this volume, can complain, "that in some of the psalms and hymns which are used in our country, there is a remarkable incongruity with the plainest parts of the sacred writings."

The doctrine of the atonement finds no advocate in the author of this Selection. This will appear from the following passages. Psalm 69.

WATTS.

"Yet gracious God, thy power and love
Have made the curse a blessing prove ;
Those dreadful sufferings of thy Son,
Aton'd for sins which we had done."

"The pangs of our expiring Lord
The honors of the law restor'd ;
His sorrows made thy justice known,
And paid for follies not his own."
"O for his sake our guilt forgive," &c.

EMERSON.

"Yet, gracious God ! thy pow'r and love,
Have made the curse a blessing prove ;
Though once upon the cross he bled,
Immortal honors crown his head."
"Through Christ thy Son our guilt forgive."

Psalm 118th. WATTS.

"Blest be the Lord who comes to men
With messages of grace ;

Who comes in God his Father's name,
To save our sinful race."

EMERSON.

"Sent by his Father's love he came,
To bless our sinful race ;
Let us adore the Father's name,
And celebrate his grace."

Other examples of similar changes might be produced, but these are deemed sufficient to show the character of this selection in this important particular.

Among the corrections of Mr. E. we find that in the places of the words *sin*, *death*, *hell*, and especially *Satan*, others are frequently substituted. Probably the Editor has discovered something in these terms, notwithstanding their frequent use in the Holy Scriptures, which is favorable to what he denominates, in his preface, "sectarian notions." The following are a few examples of this sort of alterations.

Psalm 21st. DODDRIDGE.

"He comes the prisoners to release,
In Satan's bondage held."

EMERSON.

"In wretched bondage held."

Psalm 118th. WATTS.

"To day he rose and left the dead,
And Satan's empire fell—"

EMERSON.

"To day arose our glorious Head,
And death's dread empire fell."

Psalm 119th. WATTS.

"How would I run in thy commands,
If thou my heart discharge ;
From *sin* and *Satan's* hateful chains,
And set my feet at large !"

EMERSON.

"From *vice* and *passion's* hateful bands."

Hymn 112th. WATTS.

"There are no acts of pardon past,
In the cold grave to which we haste ;
But darkness, death, and long despair,
Reign in eternal silence there."

EMERSON.

"Oblivion, darkness, and despair,
Still reign in *gloomy* silence there."

In the substitution of the word *gloomy* for *eternal*, Mr. E. must have had a reason. The word *eternal* does not comport with the doctrine of the *final* restoration of all men.

In the other changes the editor seems to have been guided by no fixed rule. If his author says *sin*, he says *error* or *vice*; yet he says *sinner* when his author says *rebel*. Softer words would seem to be the object, especially as these terms are unmolested, when used in such a manner as to give little or no alarm to the timid. The following line, therefore, in Pope's Universal Prayer is retained in this selection.

"This, teach me more than *hell* to shun."

A person unacquainted with the variety of psalms and hymns in the English language, from comparing some in this Selection with the originals, would suppose the author to have been confined within very narrow limits in the choice of his materials. This conviction would arise from the great deficiency of poetical excellence in many parts of the volume, and especially from the Editor's having pressed into his service some productions of the muse, which in their original dress are very far from being devotional. The facility with which Mr. E. has produced transformations of the kind alluded to, will be seen from a single example. In 111th hymn is the following stanza.

"To be resign'd when ills betide,
Patient when favors are deny'd,
And pleased with favors given:
This, gracious God! is wisdom's part,
This is the incense of the heart,
Whose fragrance reaches heav'n."

In the index we are referred

for this *hymn* to Cotton. Turning to Cotton's poems, it is found that the principal variation is in the fourth line, which line is as follows—

"Dear Cloe, this is wisdom's part."!!

Surely the author of this poem little thought, when writing this, that he was composing a song for a christian assembly! Many of the odes of Anacreon might as easily be manufactured into hymns, as this poem of Cotton's; and they are certainly not inferior to this in poetical excellence. But we would leave it to the decision of the Editor himself, whether the songs of the Teian bard, in a christian church, even if they were to undergo as thorough a revision as the song in question, would not be attended by associations very unfavorable to devotional feelings?

Mr. E. remarks, in his preface, that "in some of the psalms and hymns, which are used in our country, the voice of poetry is silent." From this censure on his predecessors, it was natural to expect that Mr. E. would have paid very uncommon attention to the polishing of his verse; or, at least, that he would have forborne to insert in his Selection, poetry which sets at defiance every principle of taste. Whether he has improved the lines of Watts, may be easily seen from the specimens already given. As to the other parts of the volume, it would be no very difficult task to show, that few collections of a similar description have so little to recommend them on the score of "the voice of poetry," as this. As this kind of criticism is not the chief object of this review, we will dismiss this part of the subject,

by presenting to our readers the following extraordinary instance of the *bathos*. It is found in the 28th psalm.

"Crowns, realms, and worlds, his wrath
incens'd,
Are dust beneath his tread ;
He blights the fair, unplumes the proud,
And shakes the learned head."

This psalm in the index is ascribed to Darwin. Whether the part here quoted has received any correction from the editor, we have had neither time nor inclination to inquire. But whoever was the author of it, he must be acknowledged by all to stand unrivalled in the *art of sinking*.

To close these remarks, perhaps our opinion of these psalms and hymns could not be better expressed, than in the language of the Editor himself. In some of them, "the voice of poetry is silent ; in some there is a remarkable incongruity with the plainest parts of the sacred writings ; and in others a contrariety of character in the compositions themselves."

DR. REES' CYCLOPÆDIA, VOL. V.
PART I.

Continued from page 324.

In the article *BLOUNT, Charles*, we observe the same disposition to lessen the guilt of infidelity, that has been mentioned and animadverted upon more than once in the course of this Review. Mr. *BLOUNT* was a man, who, according to the account here given of him, devoted his talents principally to the destruction of christianity for a great number of years, and finally killed himself, because a sister of his former wife refused, from conscientious motives, to marry

him. The chief trait in his character seems to have been a regular, continued, and indiscriminate attack upon religion. Yet the English Editor says of him, that "his early dislike of superstition precipitated him into some very considerable errors, and inclined him to believe all revealed religion to be priestcraft, because he perceived that some priests had converted religion to their own secular advantage." No observing man can have avoided seeing, in what a singular manner some modern professors of christianity treat the opposite characters of an infidel and a christian. If they have any thing to say of a man who dedicates all his powers to the service of his God ; who is unwearied in his exertions to do good to the souls of his fellow creatures ; and who by his prayers and his zeal eminently resembles the apostles, and first martyrs, they speak of him with the most chilling indifference. If his heavenly life casts around him such a lustre, that it is in vain to attempt to derogate from his excellence of character, he is carelessly mentioned as a well meaning man, with an air that seems to say, he is of very little consequence. If the ardor of his benevolence sometimes transports him to say or do any thing that is not perfectly discreet, or well-timed, it is strange if he is not denounced as a fanatic, an enthusiast, or a bigot. No matter how exemplary and useful the general tenor of his conduct may be ; no matter how repeated and unanswerable the evidences of his disinterestedness, of his tenderness of conscience, of his purity, and of his beneficence, a single

indiscretion will be remembered and recorded against him, distorted and circulated, while it is a wonder, if all his virtues are not carefully kept out of view and forgotten.

Far different is the treatment which the infidel or the man "suspected of incredulity," receives at their hands. He is introduced with peculiar marks of attention, as one of a superior order of beings. He is continually flattered with being told of his candor, his liberality, his enlarged views, and his general benevolence; while he is represented as altogether superior to any thing of a narrow, mean, or selfish nature. Though he directs his learning, his talents, his influence, his conversation, and his whole life, to the destruction of all moral obligation; though his principles, and his example, tend directly to increase rebellion against God, and perfidy, cruelty, lust, and universal enmity among men, and thus to make unexampled misery here the certain preparation for interminable misery hereafter, yet he is still complimented with high-sounding titles, and his spurious progeny of virtues are trumpeted forth as the proofs and the specimens of real excellence. It will be admitted, perhaps, that he has *infirmities*, but they are "the infirmities of noble minds;" and that he is in "some very considerable errors," but he was "precipitated into them." If you inquire what cause could have been so exceedingly pernicious, as to "precipitate" a man into infidelity, you will find it was, perhaps, "his early dislike of superstition," as in the instance

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before us. But the *early dislike of superstition* is a commendable trait in any character; yet this is made the cause of a man's spending his whole life in opposition to his Maker and Redeemer. But does any person believe that a *dislike of superstition* makes an enlightened and learned man an infidel? He who believes this is credulous indeed. Such an infidel expresses beyond comparison more hatred and contempt for the devotions and enjoyments of a consistent christian, than for the sottish idolatry of the Chinese, or the stupid rites of the Hindoo. No; the love of sin, and the consequent hatred of the truth, make men infidels.

But what shall we say of those professed friends of religion, who act in the manner here stated? Is there not sad evidence that they do more injury to the cause they espouse, than they could do by open hostility?

Non tali auxilio, nec defensoribus istis
Tempus eget.

No addition is made by the American Editors to this article.

A particular account of the *Hydrostatic BLOW-PIPE*, lately invented by Mr. Robert Hare, of Philadelphia, is inserted.

A full and particular account of Boston, the capital of New-England, is given from Morse's *American Gazetteer, &c.* comprising, the buildings, bridges, commerce, manufactures, population, literary and charitable societies, schools, and history of that flourishing town.

Among the plates annexed to this part are two eminently beautiful, one containing several figures of Birds, the other of Quadrupeds.

VOL. V. PART II.

In the life of Dr. BOYLE, the English Editors say, "The gout put an end to the *existence* of this worthy man, &c." The American Editors very properly insert *earthly* before *existence*. This would hardly deserve notice, were it not the common phraseology of the present day. In almost every newspaper account of a death by duelling, suicide, accident, or sickness, it is said, "he put an end to his own *existence*," or, "the fall of a tree, or a fever put an end to his *existence*," &c. This is not only very incorrect writing, but it has a very pernicious tendency; and it was, we believe, an unprecedented manner of writing, till within less than twenty years. French atheism first made the expression common; and it has been since fallen into, by those who ought to know better, and who would not wish to inculcate the abominable doctrine that death is an *eternal sleep*. Certainly grave divines ought not to give currency to an expression so false and reprehensible.

We were glad to find a well-written life of WILLIAM BRADFORD, Esq. late of Philadelphia. At the time of his death, which was in 1795, he held the office of Attorney General of the United States, to which office he had been nominated by President Washington the year before. From the account here given (and we doubt not it is correct,) Mr. BRADFORD was well qualified for the high office he held, by his professional eminence, by his moral life, and by his "firm belief in the christian system."

In the article BRIDGE mention is made by the American

Editors of some of the principal edifices of this kind in the United States, and a particular description is given of the bridge across the Delaware, at Trenton, and of that across the Skuylkill, at Philadelphia.

Two natural stone BRIDGES, in the counties of Rockbridge, and Lee, Virginia, are described from Dr. Morse.

In the account given of BRUTUS, one of the assassins of Cæsar, he is called "one of the most irreproachable characters in Roman History," in accordance with the common fashion of attributing to him an unusual share of patriotism and virtue. For ourselves, we could never find, in the actions of BRUTUS, any proof that he was a better man than Cæsar; and we think there is abundant reason to suppose, that he would have made a much worse governor of Rome, than the man whom he slew. His virtue was, as he is said to have pronounced it, an "empty name."

BUENOS AYRES has received from the American Editors some interesting additions relative to its commercial importance, and the recent warlike operations by which it has been affected.

As the Count de BUFFON is very frequently a subject of eulogium on account of his talents, and his claims to the character of a *philosopher*, we are unwilling to pass over his name, without stating some facts which show the moral tendency of atheism. Not to dwell upon his excessive vanity, and his low and sordid standard of happiness, his private conduct was such as to merit severe reprobation from every friend of decency and good

morals. At table he was so indelicate in his conversation, that ladies were compelled, from a sense of modesty, to withdraw from his company. During the life of his wife he was chargeable with frequent infidelities; and he proceeded so far as to debauch young women, and then to procure and employ the means of abortion. In religion he was a vile hypocrite. "There must be," he said, "a religion for the multitude; and we should avoid giving offence. I have always named the Creator; but it is only putting, mentally, in its place, the energy of nature, which results from the two great laws of attraction, and impulse. When the Sarbourné plagued me, I gave all the satisfaction which they solicited; it was a form which I despised, but men are silly enough to be satisfied. For the same reason when I fall dangerously ill, I shall not hesitate to send for the sacraments. This is due to the public religion. Those who act otherwise are mad men." Thus does he exult while publishing his indelible infamy. He even contemplates a hypocritical participation of the Lord's Supper, just as he is about leaving the world. What audacious profanation! Such is a character formed upon the basis of modern philosophy.

The life of Bishop BULL is not drawn up with fairness and candor, as the American Editors have observed in a paragraph annexed, and as might be more fully shewn.

This part of Vol. V. contains some few articles of small moment in American Geography; and several other subjects, besides those which have been

mentioned, have received useful additions.

(*To be continued.*)

The Constitution and Associate Statutes of the Theological Seminary in Andover; with a Sketch of its Rise and Progress. Published by order of the Trustees. 8 vo. pp. 68. Boston, Farrand, Mallory & Co. 1808.

OUR readers have been so regularly informed, in the preceding numbers of the Panoplist, of the rise, progress, organization, and prospects of the Theological Seminary in Andover, that in announcing this pamphlet, we have little to present of the nature of *information*. We hope that every friend of evangelical truth in New-England and elsewhere, who has heard of this monument of christian liberality, has felt a degree of interest in its welfare, which has precluded the possibility of his willingly remaining ignorant of its situation, and which prompted him to go before us in seeking and obtaining intelligence of its affairs. We desire to unite with all such in rendering thanks to the great Head of the Church, that his smiles have so visibly attended this Institution; and that we are now enabled to lay before the public a series of documents, which exhibit the completion of its plan.

The numerous and extreme disadvantages, which have heretofore attended the education of pious youth for the gospel ministry in this country, and the absolute necessity of some grand effort to produce a reform, have long been observed and acknowledged by enlightened christians

of all denominations. These disadvantages have consisted chiefly, in the want of regular Theological schools; in the fewness and smallness of Theological libraries; in the scarcity of persons thoroughly qualified to give instruction in Divinity and the auxiliary branches of science; and in the difficulty of affording support to such students, as might enable themselves to furnish the means of going through a regular course of education, and to such as might be tempted, from economical motives, to abridge the requisite period of study. Hence it has happened, that by far the greater number of the clergy in the United States, for several years past, have actually entered the sacred desk, after reading superficially, from twelve to twenty-four months, with an individual clergyman; and that clergyman perhaps, himself cramped in his early education; furnished with only a handful of books; and absorbed in the active duties of his parochial charge. Can it be a matter of wonder, that such ministers appear to extreme disadvantage through the whole of their lives; pursue their ministry with much less comfort to themselves, and with much less usefulness to the church, than if they had set out with an adequate education? The woful experience of hundreds presents an answer to this question as prompt, as it is painful.

We rejoice, that the establishment of the Theological Seminary in Andover is likely to furnish a remedy for this great and growing evil. We are aware, that all men are apt to magnify a favorite object; but after making

due allowance for this source of error, we are deliberately of opinion, that this Seminary is not only by far the most important Institution, that ever arose in the United States; but also that the annals of the christian church furnish no instance of a Theological School, which at so early a stage of its progress, could boast of such a matured and extensive plan; such ample funds; and such brilliant prospects both of honor and usefulness. Our hope and prayer is, that its influence on the American churches may be equally benign and extensive; and that its pious and munificent Founders may be abundantly rewarded by seeing the richest fruit of their liberality.

Our readers are already apprized, that, in the establishment of this Seminary, *old Calvinists*, as they are called, and *Hopkinsians* have united their funds and their efforts. This union, we doubt not, has given general pleasure to the friends of orthodoxy and piety. That christians, who so nearly agree even in their speculative opinions, as these two denominations are known to do; and who so entirely harmonize on the subject of vital and practical religion, should continue to divide their strength, would have been an evil deeply to be lamented. We are glad to find that they have agreed to wave smaller points of difference, and to make a common cause against the greivous and destructive errors, which infect our churches. When multitudes around us are *denying that Jesus is the Christ*, and destroying the hopes of the soul; ought not those, who concur in all the fundamentals of

the truth, as it is in Jesus, to lose sight of minor differences among themselves, and to take the field together against the common enemy? We think, for our part, that to have done otherwise, would have discovered more *zeal*, than *knowledge*; more *per-tinacity* than *wisdom*; and more *private feeling*, than *public spirit*.

The first eight pages of this pamphlet are taken up with an *Historic Sketch, exhibited at the opening of the Theological Institution, by ELIPHALET PEARSON, L. L. D.* To this succeeds the *Constitution of the Theological Seminary*, formed and subscribed by its Founders, PHEBE PHILLIPS, JOHN PHILLIPS, jun. and SAMUEL ABBOT. This occupies thirty-one pages. The rest of the pamphlet consists of *The Statutes of the Associate Foundation in the Theological Institution in Andover*, drawn up and subscribed by MOSES BROWN, WILLIAM BARTLET, and JOHN NORRIS. From these documents it appears, that the honorable SAMUEL and JOHN PHILLIPS, more than thirty years since, established an academy in Andover, for the express purpose of advancing true PIETY and VIRTUE. Farther to promote this object, the honorable JOHN PHILLIPS gave, in the year 1789, the sum of \$20,000 for the virtuous and pious education of youth of genius and serious disposition; and by his will he bequeathed to the academy in Exeter, of which he was sole Founder, two thirds, and to the academy in Andover one third, of the residue of his estate, as a foundation for the support and education of theological students. To

this fund the late honorable WILLIAM PHILLIPS, of Boston, also bequeathed \$4000 with the same pious design. From these documents it also appears, that the Theological Seminary in Andover is to be furnished with *five* able professors; one of *Natural Theology*; one of *Christian Theology*; one of *Sacred Literature*; one of *Ecclesiastical History*; one of *Pulpit Eloquence*; that the period of study will be at least *three years*; that there will be an ample *Library* provided for the use of the professors and students; that *liberal aid* will be afforded to those, who are not able to support themselves in this course of study; that the plan of instruction and discipline will be pre-eminently adapted to the formation of an *evangelical*, as well as of a *learned and able* ministry; and that, on the whole, advantages will be there enjoyed, to which American candidates for the sacred office have been heretofore strangers.

In the Constitution of the Seminary the character and qualifications of students to be admitted are accurately described. The door is open for all *protestants*, who produce satisfactory evidence, that they possess good natural and acquired talents, have honorably completed a course of liberal education, and sustain a fair moral character; who declare their serious intention to devote themselves to the ministry, and exhibit proper testimonials of their being in full communion with some church of Christ, or in default of this subscribe a declaration of their belief of the christian religion. The advantages of the Associate

Fund are limited by the Statutes to Presbyterian or Congregational youth.

In this Institution we cordially rejoice; and warmly commend it to the prayers and patronage of the friends of truth. Ample are its funds; its power of doing good would be much increased by a large augmentation of them. We hope that the example of the SIX ILLUSTRIOUS FOUNDERS, whose names

are mentioned above, will stimulate others to consecrate a portion of their wealth to the same noble purpose. At any rate, while christian knowledge and piety remain in the United States, the memory of such unprecedented munificence will be cherished with gratitude and admiration.

[Further remarks on the Theological Seminary may be expected next month.]

RELIGIOUS INTELLIGENCE.

UNITED STATES.

MASSACHUSETTS.

THE Society for propagating the Gospel among the Indians and others in North America, have published an account of their proceedings for the last year, from which we make the following extracts.

They had in their service the last year *eleven* Missionaries, two of them for the whole year, the others for shorter periods, from two to six months.

"Mr. CLAP has been employed among the Indians at Marshpee, in the station, left vacant by the death of the venerable Mr. HAWLEY; with instructions to make occasional visits to Martha's Vineyard. The Society have the satisfaction to be assured, that his services have been very useful and acceptable; and there appears a reasonable prospect of perfecting a plan for the establishment of a permanent ministry on a suitable foundation at Marshpee.

"Mr. WHIPPLE has spent the time allotted him among the poor and illiterate fishermen on the Isles of Shoals. His journal exhibits an affecting view of the situation of these people, which loudly calls for the continued attention of the christian public, and more especially at this time, when their only means of subsistence has become so scanty and precarious.

"Through the instrumentality of the Society, a meeting house, and a parsonage house, have been erected on

these isles, free of expense to the inhabitants.

"The field of Missionary labor assigned to the Rev. Mr. EMERSON, was the destitute places in the neighborhood of Dartmouth, a part lying in this State, and a part in the State of Rhode Island. The recent and lamented death of this pious and excellent man, taken away in the prime of life, from a sphere of extensive and increasing usefulness, has prevented our receiving an account of the success of his labors.

"The Rev. Mr. OSGOOD was commissioned to perform missionary duty among the destitute inhabitants in the north-western parts of Vermont, the northern and western parts of New York, and in the State of Ohio. He is now on his mission, and his letters encourage a hope of extensive benefit from his assiduous and faithful services.

"From Ogdenburgh, New York, under date of Nov. 14, he writes as follows.

"I have been very cordially received by Judge FORD, and some of the leading characters of the place, and they made yesterday a liberal contribution to assist me on my journey. And I have reason to bless God for the very friendly reception I have met with in every place where I have been called to labor. By the liberality of the people among whom I have been missionating, I have been enabled to procure to be struck off in

Vermont and in Lower Canada upwards of 20,000 small tracts of different kinds. Among these tracts are Leslie's Short Method with the Deists, the Assembly's Shorter Catechism, the Death of the Earl of Rochester, and a number of other small pamphlets of different kinds for children."

"The Rev. Mr. LOVEJOY is stationed by the Society for one year in the district comprehending Vassalboro', and Sedgwick, and vicinity, in expectation that he will receive a part of his support from these towns, and the remainder from the funds of the Society. Accounts from him are favorable.

"The Rev. Mr. EASTMAN travelled upwards of 300 miles in the counties of York, Oxford, Kennebeck, and Lincoln. In the two former counties, he found the people unusually attentive to religious instruction. "They expressed their increased obligations and gratitude to the Society for their attention to them." In the two latter counties he found the inhabitants in a more divided state, and religion in less repute. "The unsettled state of the soil," he observes, alluding to the collision of claims, "is a subject of great anxiety and continual contention, which greatly damps the spirit for agricultural improvement, and lessens their exertions for the promotion of religious order." He in consequence, strongly recommends the plan of "stationary missionaries."

"Rev. Mr. MAY spent his time in Bangor, and in the destitute places, on Penobscot river, from Frankfort to the uppermost settlements, a distance of about 40 miles. He received a part of his support from the people of Bangor. "Some places," he writes, "within my missionary circuit, are in the habit of supporting preaching a part of the year, and by them and others missionary labors are thankfully received. I have a conviction on my mind, that the plan suggested by some of having missionaries in general more stationary than heretofore, will best comport with the religious state of this section of the country, and with the benevolent views of the Society.

"Rev. Mr. OLIVER spent the three

months allotted to him in districts No. 1 and 2, in which he preached 71 times. His labors were well received."

[To be continued.]

CONNECTICUT.

A LETTER from a respectable correspondent in Connecticut, informs, that *twenty-nine* persons have been admitted into the church in Yale College, New Haven, since the first of May last; three more are candidates for admission, some others are hopeful converts. This seminary has been singularly favored of heaven for the last five years. Enriching streams have annually flowed from it, gladdening the churches of Christ.

"There have been," says this correspondent, "more than 250 new professors of religion in this city since November before last, and among them many persons of the superior classes. The cause is therefore become strong here. Considerable revivals of religion are multiplied around us, in Norwalk, Fairfield, Reading, Derby, East Haven, Guilford, North Guilford, &c. In Hartford, also, East Hartford, North Bolton, North Coventry, Weathersfield, Middletown, New London, Colchester, Watertown, South Britain, Canton, &c. the same happy spirit prevails; and in several of these places, in a powerful manner. *Laus Deo; et consolatio filiis ejus.*"*

WORTHY OF IMITATION.

EVANGELICAL SOCIETY.

PENNSYLVANIA.

A NUMBER of persons, belonging to the several presbyterian churches in the city of Philadelphia, having taken into consideration, and being deeply impressed with, the unhappy condition of a multitude of persons in this city and vicinity, who attend no place of public worship, and enjoy no means of religious information; associated themselves together for the purpose of devising and carrying into effect, some measures by which this class of people might receive the knowledge of the truth. The methods by which they have hitherto attempted to attain their object, are,

* Praise be to God, and comfort to his people.

the establishment of societies for religious exercises, the distribution of religious tracts, and the employment of suitable persons to preach in the destitute places in and about this city. Nine societies have already been established, which are conducted by committees appointed by the Evangelical Society from their own members, and under regulations, which have been inspected and approved by the ministers of the several churches already mentioned. These meetings are generally well attended; and chiefly by people who frequent no places of public worship. Many children also attend, and receive a particular attention from those who superintend the societies. They are encouraged to commit to memory the catechism, hymns, and psalms, but especially select portions of scripture; in which some of them make great proficiency.

A plan for printing and distributing tracts has been adopted, and has, in some measure, been carried into effect. Several thousand tracts have already been printed for the society, and many hundred have been distributed among the people, who attend the religious meetings before mentioned.

Occasional services from ministers of the gospel, have been obtained as frequently as possible; and, for some months past, the society have had the assistance of a missionary, who has assiduously labored in the destitute places in the adjacent country, and also attended the religious meetings in the city.

What the ultimate success of these measures and exertions may be, the society presume not to conjecture; but they feel encouraged to prosecute the object for which they have associated, with renewed zeal and vigor, and hope and pray that their humble efforts may be crowned with some degree of success; believing that if all their labors shall only be the means of saving one soul from death, it will be an abundant compensation.

The object which the society have in view in giving the above short sketch of their proceedings, is, that the friends of Zion, in other cities and places, may be induced to form similar associations, or to adopt such

other measures, as to them may seem most expedient, for disseminating evangelical truth among the multitudes in our country, who are perishing for the lack of knowledge; and especially that the pious of all denominations, may be engaged to concur in a concert of private prayer, for the increase of the Redeemer's kingdom, which has been agreed on by the Evangelical Society, and which is here subjoined and recommended.

At a meeting of the Evangelical Society on the 5th of December, 1808, the following resolutions were unanimously adopted.

The members of the Evangelical Society contemplating with astonishment the extraordinary changes, which have lately taken place in the civilized world; waiting, with anxious solicitude, for the farther development of the divine purposes with respect to the nations; receiving with unfeigned gratitude the welcome news of the success of several missions, in carrying the light of the gospel to those remote parts of the earth where the inhabitants have been sitting in heathenish darkness; bringing also into thankful remembrance the refreshing showers of spiritual influence with which God has been pleased at various times to cherish and fertilize his American vineyard; rejoicing at the pleasant prospects now visible in several parts, and among different denominations of christians on this western continent; and believing that a kind and merciful God waits to be gracious, and generally bestows upon his people a spirit of prayer and holy importunity previously to conferring his most signal favors; and that he never fails to answer in effect the prayer of faith: Therefore,

Resolved unanimously to recommend, and this Society does hereby recommend, That the hour, or part of the hour, next succeeding to the rising of the sun on every sabbath morning, be occupied by every individual member in praise to the great Head of the church, for his goodness in sending the gospel to many of the human family wholly devoted to idolatry; for so much unanimity among his people in the efforts which they have directed to this object; for re-

viving his cause in several parts of this continent: and also in importunate prayer to Almighty God, beseeching a continuance of his blessings; that he would send forth more laborers into his vineyard with increasing success; that the various commotions in the world may be overruled for the advantage of the Redeemer's kingdom, the increase of knowledge, true catholicism, christian charity and liberty of conscience.

It is also recommended that if the time specified shall be necessarily otherwise employed by any individual, in such case a similar appropriation of some other portion be made suited to his convenience.

And also to the end that all the brethren in Christ of every denomination may be invited to join with the members of the Evangelical Society in addressing the Throne of Grace in a concert of private prayer for the purposes above enumerated, it is further

Resolved, that this minute be published in the Evangelical Intelligencer; and that the ministers of the gospel who are members of this Society, and all others who may approve of the measure, be requested to mention it to their people, and to invite them to co-operate with us in this important design. *Evan. Intel.*

PHILADELPHIA BIBLE SOCIETY.

THE establishment of a Bible Society for distributing bibles to the poor, has for some time, been an object of special desire to many benevolent christians in this country. Contemplating with unfeigned pleasure, the extensive good doing by such a society in Great Britain, they wished to see their brethren here imitating their truly christian exertions. We feel happy in announcing to the public, that a Bible Society was, on the 11th day of December last, established in this city; and a constitution for it adopted unanimously, by a meeting consisting of nearly thirty individuals, clergy and laity, from different denominations of christians.

As this society is not intended for this country generally, and was formed on the supposition that others like it would be established in other states; the plan may be regarded by

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some as injudicious. It may, therefore, be proper to mention that the individuals with whom it originated were of an opinion, that a general society extending throughout the United States, would be unwieldy and languish in all places, except the centre of its operations. It appeared to them that if similar societies were established in the principal cities in the union, they might, by corresponding with each other and uniting occasionally their funds, act with much more vigor and greater effect than one general society. On this plan many more individuals will be brought into the immediate management of these institutions, than could be introduced into that of a single society; who, feeling a particular interest in their prosperity, will be prompted to exert themselves more, than if they were only members, in procuring funds, and aiding in the distribution of bibles.

It is, therefore, hoped that this plan will meet with general approbation, and that believers in that revelation which God hath vouchsafed to give to our world, will be active in promoting bible societies in our principal cities and towns.

Who that knows the value of the bible, and has felt the power of the gospel bringing him into a state of reconciliation with God, purifying his heart from sin, and blessing him with consolation and with the hope of eternal life, does not wish to see it in the hands of every human being? Who that is animated with love to God and love to man, can withhold his support from a society established to circulate *the bible, the word of God*, among the poor and the ignorant? Christians! let us endeavor to make this invaluable book, this book more precious to the world than the sun, and shedding upon it a more glorious, a diviner light, as cheap, as free to them, as the light of day, or the running stream.

The following is the CONSTITUTION of the Bible Society.

The subscribers having taken into consideration the inestimable value of the Revelation which it hath pleased God to make to our world of his existence, character, will, works and grace, in Jesus Christ, in the

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BIBLE; and of the great benefits to be expected from the distribution of it among persons who are unable or not disposed to purchase it, have agreed to form themselves into a society for that purpose, to be called

THE BIBLE SOCIETY;

The Constitution of which shall be as follows:

1. The Bible selected for publication or distribution shall be without notes; copies of it in all the languages in which it is calculated to be useful shall be distributed when deemed necessary by the society.

2. Each person who becomes a member of the society shall pay five dollars at the time of subscribing the constitution, and two dollars every year afterwards. Persons who subscribe fifty dollars or more, shall be members during life, without any further contribution.

3. The business of the society shall be conducted by twenty-four managers, who shall, after the first election, be chosen annually by ballot by the members present on the first Monday in May, and who shall within three days afterwards meet and choose a president, four vice-presidents, two secretaries and a treasurer out of their own body. Seven of the managers shall be a board for all transactions, except the appropriation of money above the sum of five hundred dollars, when thirteen shall be necessary to constitute a board. They shall make by-laws for the government of the society, correspond with other Bible societies, keep an account of the receipts and disbursements of money, and lay them annually before the public, with an account of the issue of their labors in the great object of the society.

4. A special meeting shall be called at any time by the president, or by any three managers with the concurrence of the president, or one of the vice-presidents.

5. No alteration of this constitution shall be made without the concurrence of a majority of the members met after due notification.

At a meeting of the Bible Society held December 27th, 1808, the following gentlemen were elected managers.

Right Rev. Dr. William White,
Rev. Dr. F. Henry Ch. Helmuth,
Rev. Dr. Ashbel Green,
Rev. Dr. Joseph Pilmore,
Rev. Dr. William Staughton,
Rev. Dr. James Gray,
Rev. Mr. Archibald Alexander,
Rev. Mr. Thomas Ware,
Rev. Mr. Philip F. Mayer,
Rev. Mr. Samuel Helffenstein,
Rev. Mr. Joseph Zesline,
Rev. Mr. Jacob J. Janeway,
Dr. Benjamin Rush,
Mr. Edward Pennington,
Mr. Peter Vanpelt,
Mr. Robert Ralston,
Mr. George Krebs,
Mr. Laurence Seckel,
Mr. William Shufflebottom,
Mr. Thomas Allibone,
Mr. Francis Markoe,
Mr. Frederick Shinkle,
Mr. Robert Montgomery,
Mr. Benjamin B. Hopkins.

And at a subsequent meeting of the managers, the following gentlemen were elected officers.

Right Rev. Bishop White,	President.
Rev. Dr. Helmuth,	} Vice Presidents.
Rev. Dr. Green,	
Dr. Rush,	
Mr. Pennington,	
Mr. Ralston,	Treasurer,
Rev. Dr. Staughton,	} Secretaries.
Mr. Hopkins,	

ibid.

EAST INDIES.

Extracts from Letters lately received from India.

Dear Brother,

WE live in undisturbed tranquility at present, as it respects government, and are going on with our work with various success, which I shall try to detail.

There are now five churches in Bengal, and one in the Burman dominions. These are small, but that God who plants can protect the tender plant and make it grow.

Last Lord's day six persons were received into communion with us; one of them an Armenian. There are two of that nation now who have joined the church of Christ in this place; and I believe they both possess gifts for the ministry of the word. It is the intention of the church to call them to that work;

and as they speak the current languages of this and some of the neighboring countries, I trust they may be made highly useful. They are now very desirous to put their lives in their hand, and go forth preaching the gospel.

Our increase has lately been encouraging, particularly among young persons of the Portuguese nation, or those born from Europeans having had native women for their mothers. These persons form a connecting link between the Europeans and the natives; but are much nearer the

latter than the former in their habits and attachments. I trust this circumstance, therefore will turn out for the furtherance of the gospel. God has, beyond all controversy done great things for Calcutta and its environs, and is still carrying on his work.

Translations of the word of God are going forward as fast as we can get them ready. I am now translating the book of Revelations into Sungskrit, and the state of the printing is as follows.

	<i>Translated to</i>	<i>Printed to</i>
Sungskrit	Revelations.	2 Cor. chap. ix.
Bengalee	1 Kings chap. xiii.	2 Sam. chap. xviii.
Oorissa	N. Test. Psalms, Job.	Rom. chap. vi.
Hindosthanee	N. Test.	Luke chap. vii.
Mahratta	do. and Job, Psalms,	Mark chap. v.
Goozerattas	Acts	Matth.
Chinese	Acts	Matth.
Seek	Romans	Not begun
Talingo	do.	do.
Humato	do.	do.
Burman	Luke	A fount of types are cast.

Besides these, all of which are conducted by us, there are other versions carrying on by others. The Persian by Nathaniel Sabat, an Arabian christian, and an edition of the Hindoosthanee, in the dialect of the Mussulmans, by Rev. Mr. Martin, are going to press. A version is said to have been made under the superintendence of the Syrian bishop into the Malayalam; some few chapters have been translated into Telinga by our pædo-baptist brethren at Vizagapatam, and something further done towards completing the version into the Congalese tongue by some persons at Ceylon. The whole bible was printed in the Malay tongue at Batavia several years ago, by the aid of the Dutch governor; and there are probably other attempts made or making of which I am ignorant. Thus you see the Lord is causing the leaven hidden in the meal to ferment; I trust the whole will soon be leavened.

My son Felix and brother Chater, (says Mr. Carey) met with as encouraging a reception in the Burman dominions as they could wish, and much more so than we expected. I hope therefore we may reckon that

the gospel is carried thither, and that it will eventually be successful; I know that we have more than ordinary reasons to leave this with God, and that all success depends wholly on his blessing. The authority there is most arbitrary; and human life is of no value in the estimation of those in power. As a proof of this, the viceroy of Rangoon, who was brought up at the same breast with the emperor, was ordered to Ava in chains, a few weeks ago, because a young elephant died which was committed to his care. Crucifixions of thieves, pouring melted lead down their throats, and other horrible forms of execution are common; but the Lord can preserve the messengers of his gospel, and give them success. My son has introduced the vaccine inoculation into that country; the family of the viceroy were first inoculated.

Brother Marden is settled at Goomaluttee near Malda, where there is a small baptist church; and lately brother Robinson, with my second son, went to Bouton to attempt the beginning of a mission in that country. At present that effort must remain as it is, the Bootenese being now engaged in a civil war; but I

trust it will not be long before that country is opened to the gospel.

ibid.

NEGAPATAM.

Mr. Vos, who was obliged to leave Ceylon, in consequence of the opposition of the Dutch clergy there, and who removed, for a time, to Tranquebar, is now very agreeably employed at Negapatam; to which place he was recommended by the Danish brethren at Tranquebar. The city is very considerable, having seventeen large and sixty-eight small pagodas, in which lamps are kept burning all night before their idols: there are also five mosques, two catholic and two protestant churches; so that there is abundant scope for the exertions of able and faithful missionaries.

Mr. Vos relates the following incident: "A few days ago, when the Malabars were carrying their idols in procession through the streets, it happened that they carried the god Seeva through a part of the city which belongs to the god Vishnu; in consequence of which a violent tumult was excited, in which one of the gods was beaten, two houses were demolished, three men killed, and several others wounded." "O that this event," says Mr. Vos, "may convince many of them, that their idols are indeed no gods, seeing they cannot defend themselves!"

A short time since, a Malabar bramin, who came from a place about seventy miles distant, was introduced to Mr. Vos; when the following conversation took place:

"Why came you hither?" "I wish to become a christian." "How did you get such ideas?" "I was convinced that idols made of gold, silver, and wood, cannot save me." "Who directed you to this place?" "I recollected to have heard, some years ago, that a bramin went to Pondicherry and became a christian; that he died afterwards, and left children, who are now christians; and having heard that there are christians here also, and this place being nearer than Pondicherry, I came hither." "Who directed you to me?" "I first went to the Roman catholic pastor, and I was shown the church; in which, as soon as I entered, I saw

a number of images, and I was frightened, I thought, why, this is just like our pagodas: I am not right. These images cannot help me. I then went away, not knowing what to do: but passing by the Dutch church, I asked what building is this? After learning what it was, I sat down at the outside, full of serious thought. A man passing by, I asked him to conduct me to the pastor; and he was so kind as to bring me hither." "What is your name?" "Kistuaren." "How old are you?" "Twenty-seven." "To what cast do you belong?" "I am a bramin of the Pandider cast." "Do you consider, that if you become a christian you will be despised, and perhaps persecuted by your friends?" "I do not mind that, if I may but be saved." "Do you consider that you must renounce all cast?" "I am willing to do so." "Do you know that you must first learn the principles of christianity before you can become a christian?" "That I understand; and have no objection to it." "Have you any property to support yourself?" "No: what I had, I have left."

"Although I could not see into the heart of this man, I was much affected with his case: and thought, perhaps this is an answer to my poor prayers. Who knows but this man is chosen of God to become an instrument in his hand of converting many of his countrymen!"

Mr. Vos took this stranger under his care; and committed his instruction to a Malabarian protestant preacher, who was sent to Negapatam by the Tranquebar mission.

On the whole, he seems much pleased with his situation, trusting that the frequent changes and persecution he has experienced, will eventually turn out for the furtherance of the gospel. He has been strongly recommended by the brethren at Tranquebar to the government, whose sanction he enjoys.

ibid.

GERMANY.

Extract from a Letter of a very respectable Correspondent in Germany, dated June 28, 1808.

"THERE is solid ground for hope, that the present great calamities on

the continent will eventually turn out for the eternal benefit of many souls. The principles of modern infidelity receive in some places, a deadly blow; and several, who were halting between two opinions, seem now fully determined to adhere to the good old way.

"The better kind of skeptics are driven by the pressure of the times to seek the Lord for their refuge; and many of the common people begin to think very seriously about the present state of affairs."

LIST OF NEW PUBLICATIONS.

NEW PUBLICATIONS.

Two Sermons delivered in the Presbyterian Church in the city of Albany, on Thursday, September 8, 1808, being the day recommended by the General Assembly of the Presbyterian Church in the United States, for fasting, humiliation, and prayer. By John B. Romeyn, A. M. Albany, Backus and Whiting, 1808.

A Sermon preached at the Church in Brattle street, Boston, December 18, 1808, the Lord's day after the public funeral of his Excellency James Sullivan, governor of the Commonwealth of Massachusetts. By Joseph S. Buckminster, minister of the society in Brattle street. Boston: J. Belcher, 1809.

A discourse delivered before the society for propagating the gospel among the Indians and others in North America, at their Anniversary meeting in Boston, November 3, 1808. By Abiel Holmes, D. D. minister of the First Church in Cambridge. Boston: Farrand, Mallory, & Co.

Select Speeches, Forensic, and Parliamentary, with prefatory remarks. By N. Chapman, M. D. Honorary member of the Royal Medicine Society of Edinburgh, and member of the American Philosophical Society, &c. &c. In five volumes, complete. Philadelphia: Hopkins & Earle, 1808.

Reports of Cases argued and determined in the Supreme Judicial Court of the Commonwealth of Massachusetts. Vol. III. Containing the Cases from June, 1807, to the end of the year. By Dudley Atkins Tyng,

Esq. Counsellor at Law. With a Supplement. William Sawyer, & Co. Newburyport: and Farrand, Mallory, & Co. Boston.

Select Reviews, and Spirit of the Foreign Magazines, No. I. for January, 1809; a new literary periodical work, handsomely printed on superfine woven paper, in monthly numbers of 72 closely printed 8 vo. pages, at five dollars per annum. Philadelphia: Hopkins & Earle, and Farrand, Mallory, & Co. Boston, 1809.

The Ordeal. A Journal of Politics and Literature. A new weekly publication, commencing January 7, 1809. Boston: J. T. Buckingham.

NEW EDITIONS.

Campaigns of the armies of France, in Russia, in Saxony, and Poland, under the command of His Majesty the Emperor and King in 1786 and 7. A work destined to record the great events of that memorable era, and the brilliant achievements of the Generals, Officers, and Soldiers. Accompanied with Biographical notices upon those who fell during the memorable Campaign. Also, with historical and military details of the sieges and battles which have signalized the different countries, through which the French have just marched their armies. In four volumes. Translated from the French, by Samuel Mackay, A. M. Professor of the French language, Boston. Farrand, Mallory, & Co. Boston: Hopkins & Earle, Philadelphia: and Hopkins & Bayard, New-York, 1808.

OBITUARY.

OBITUARY NOTICE OF MR. ALGERNON SIDNEY BAILEY, *Who died May 26th, 1808.*

ALGERNON S. BAILEY was born in Berlin, Massachusetts, on the 11th of May, 1782. The early part of his life was spent in thoughtless neglect of religion; and he had no peculiar impressions of a religious nature until after his twentieth year.

While engaged in studies preparatory to entering the University, his attention was called to some of the interesting subjects of divine revelation, by the conversation and sentiments of a young person, with whom he boarded. He was at that time an advocate for the latitudinarian scheme, and thought he could defend it against his companion, who was a Calvinist. He soon, however, became sensible of such aversion to religion, and dislike to God, as he had never before experienced.

During the subsequent summer he spent much of his time in retirement, and read some serious books. In this situation the exceeding wickedness of his own heart was very strongly felt. Grateful indeed to him would have been the idea of an eternal state of non-existence. He frequently wished, that there was no God; or that God might be overpowered.— Sometimes in his ignorance he would hope to conciliate the divine favor by some service, such as preaching the gospel. At other times he was tempted to destroy himself; or to commit some sin, that would place him beyond hope and suspense.

These exercises soon became less frequent in their returns, and after a short time abated. "Unconditional submission," to adopt his own language, "I knew was my duty, though I had never been particularly taught any thing about it; nor had I any distinct ideas of the necessity of regeneration. I soon became sensible of very different affections toward God; though my fears, that I should not be saved, remained the same, being apprehensive, that my opposition to God was the unpardonable sin."

In October, 1802, he entered into a secret, solemn covenant with God; and committed this covenant to writing. After this the secret exercises of religion were daily attended; though he laments, that a large portion of his time from week to week was spent in spiritual sloth and stupidity. It was customary with him to employ the afternoon of Saturday in recollecting the exercises of the week, in religious meditation, and in preparation for the Sabbath, which was now his delight. In March, 1803, he made a public profession of religion, and became a member of the church in Berlin.

His mind was now open for the reception of religious knowledge. The possession of this began to afford him pleasure; and the attainment of it was an object of ardent pursuit. In this state of mind he entered the University in Cambridge, September, 1803. From the commencement of his religious life, he occasionally noted the exercises of his mind, the manner of employing his time, and the views, which he entertained of his own character. Soon after his residence at College, he remarks the favors he had received, and the returns he had made. "God has kindly and graciously supported me, has preserved me from fatal accidents, has given me the means of instruction, and has now brought me to this seminary of learning. In addition to innumerable temporal blessings, he has indulged me with the gospel of Christ, and has offered me pardon and acceptance through the merits of a divine Redeemer. But what have been my returns for such unceasing goodness! The retrospect of my past life is indeed dark and gloomy."

He maintained a prevailing and increasing hope; but it was sometimes mingled with fears. These doubts were founded on a deep sense of the remaining corruption of his heart, and of the unfruitfulness of his life,

in connexion with the high and scriptural standard, which his sentiments led him to form of the character of the real christian. His life during this period in some good measure appeared to be consistent with his profession; gave his christian friends satisfactory evidence of the genuineness of his piety; and afforded others an opportunity of perceiving an essential difference between the saint and the sinner.

The following extract will shew with what temper of mind he improved the unfavorable opinions of others respecting himself. "I was lately informed by a christian brother, that many predicted the decay of my religion, and that I should become loose and profane. This is a solemn warning. Can I ever return to the world? The possibility of it should lead me to walk carefully and circumspectly. May God humble me under a sense of my depravity. I fly to Jesus for justification, and for the pardon of my sins."

In June, 1804, he took up his connexions at Cambridge, and in October following entered the junior class in Williams' College. Here he exhibited an amiable and bright example of diligence, zeal, and piety.

In the revivals of religion, which took place in Williamstown and in College during his residence there, he felt deeply interested, and was zealously engaged. His peculiar and ardent desire for the best good and everlasting happiness of youth is manifested in his "Letters on Fashionable Amusements," published in the second, and his "Letters to the Young," published in the fourth volume of the Massachusetts Missionary Magazine.

His diligence is worthy of notice. He was in the habit of making extracts from books, and of committing to writing his own thoughts on important subjects. In company he seemed desirous of improving the time by useful conversation; and felt unpleasantly situated, when custom forbade the introduction of serious topics. The gospel ministry was the profession, to which he directed his attention. To qualify himself for this sacred office, formed the main business of every day; that he

must fulfil the solemn duties of it with fidelity if he should ever be introduced into it, was a subject of his fervent prayers. As an indispensable qualification for this important work he viewed an accurate and familiar acquaintance with the sacred scriptures. These he studied with diligent and prayerful attention; from these he received, and by these he defended his sentiments. His knowledge of the bible was uncommonly intimate and extensive; the study of it was one of his chief delights.

In March, 1806, he was attacked with a plury. This disorder left his lungs in a weak state, from which they never recovered. After this he was attended with a cough, more or less violent, till his death. He graduated in September 1806; and in October was examined by the Mendon Association as a candidate for the ministry, and received approbation. In November he was called to preach for several sabbaths in Douglas, (Mass.) In this place he devoted himself with great diligence to his solemn work. Besides preaching on the sabbath, he employed much of his time in giving lectures, attending conferences, and catechising the children. In performing all these duties he rather consulted his benevolent feelings, and the everlasting welfare of the people, than the weak and declining state of his health. That laudable degree of zeal and fidelity, which he manifested, we believe is rarely found in candidates for the ministry.

His occasional labors of love in the gospel vineyard were continued without interruption until January, 1807. In April following he visited Philadelphia, hoping the journey might prove beneficial to his health. He returned in October, without having received any material benefit. He spent the following winter in New-York; and in April, 1808, returned to Berlin, much emaciated. He had now given up all expectation of recovery. He frequently spoke with gratitude of the kindness and attention of his christian friends during his absence from home, and of the goodness of God to him during his feeble state. He had made a private promise to devote to missionary purposes

a tenth of the money, he should receive ; and now requested a particular friend, as he was unable himself, to see that his promise was fulfilled.

The bible was still his delight. Some times he was able to read a chapter ; and at others he would request one of his friends to read to him. He desired to recover, if it might be the will of God, that he might make farther advances in the christian life, and preach the everlasting gospel to perishing sinners. He said, however, that he submitted to the will of a sovereign God ; that he was willing to surrender the honors and pursuits of this life ; and that Christ was a good portion. His strength rapidly declined ; and on the 26th of May, 1808, he closed his eyes on earthly scenes ; having left convincing evidence, that his life was in an unusually good degree according to the gospel of Christ. He has left a numerous and extensive *christian* acquaintance, who entertained high expectations of his future usefulness and reputation in the church, and who sincerely lament his death.

Another person who had seen the above sketch before it was committed to the press, and who was intimately acquainted with Mr. Bailey,

is constrained to add a word, as a tribute of respect to his memory.

He was certainly an uncommon proficient in the Saviour's school. He was a young disciple, but a mature saint. He had a clear discriminating mind, and promised to be a potent advocate for the distinguishing doctrines of revealed religion. His zeal was fervent, and rose superior to every discouragement. He knew that christianity could not be practised but in bearing the cross, and he bore it patiently. In his prayers he was uncommonly devout, collected, humble ; in his endeavors to do good unwearied. He was remarkably loosened from the world, and his soul was habitually conversant with spiritual and heavenly things. Amiable young man ! How disinterested were the breathings of thy soul ! How generous thy motives ! How much of thy Saviour's life didst thou transfer into thine own ! Thy declining days, though full of affliction, were attended with desirable pledges of thy future triumph. Thou art lost to thy pious friends on earth, but they are consoled in the belief that thy sanctified spirit rests with unutterable joy in the world of love. There they will soon meet thee, and join with thee to swell the chorus of perfected praise for ever.

TO CORRESPONDENTS.

The Remarks of a *Christian*, on Mirabeau's System of Nature ; the Correspondence between two gentlemen lately deceased, on a prophecy in Isaiah ; Account of the religious exercises of two persons in N. Yarmouth ; A letter from a gentleman in the District of Maine ; C. on the Sabbath ; and the poetical effusions of Onesimus, are received, and shall have our early attention according to their respective merits.

R. A. in reply to E. H. throws light on one side of the interesting subject in discussion. We think it may be abridged to much advantage ; and return it to the author through the channel in which we received it, for the purpose.

We are highly gratified with the proposal of *Clerus*. His communication shall receive due attention. The interesting subject will be laid before the public next month.

The obituary notice of Col. *Wood* is necessarily postponed.

The Review of Dr. Dwight's Sermon at the opening of the Theological Institution ; and *Detector* No. I. shall, if practicable appear, in our next number.

The friends of this United Work will be gratified with the information, that within the last two or three months between four and five hundred subscribers have been added to our list.